

Enthusiasm ... it is derived, that magic unit of letters, from two Greek words: en, meaning in, and Theos, meaning God. Therefore, enthusiasm is literally "God in us."

From Niagara Scene, May, 1983.



A royal salute to former subjects

Bert Witvoet

BRAMPTON, Ont. — The visit of Princess Margriet and Mr. Pieter van Vollenhoven of The Netherlands did not go by unnoticed for the two thousand people gathered at Holland Christian Homes in Brampton on Saturday afternoon, October 1.

The occasion was the sod turning ceremony for Faith Manor Nursing Home, an extension to the present facilities. The nursing home wing was named after Her Royal Highness Princess Margriet Francisca.

Pictured in the carriage from l. to r.: Princess Margriet, Mr. Pieter van Vollenhoven and Mr. Andy C. Mast, Chairman of the Board of Holland Christian Homes. Not visible, but sitting next to Mr. Mast, His Excellency the Ambassador of The Netherlands, Mr. N. Van Dijn.

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Pro-life rally draws 25,000

TORONTO, Ont. — The Pro-life rally held on Saturday afternoon, October 1 at Queen's Park was the largest ever held in Ontario. Police and organizers estimated the crowd at 25,000 or more.

Buses came from all over the province to unload their sign waving passengers behind the Parliament buildings. More than 30 buses came from Windsor, Ont. alone. Some of the demonstrators came by overnight train from as far away as Kapuskasing.

There were families and singles, old and young, Christians and others. All had come to protest the abortion practices in hospitals as well as abortion clinics begun by Dr. Morgenthaler. The rallying cry towards the end was "let them live, let them live."

The rally was followed by an hour long march of quiet but determined abortion opponents. As the wall of marchers approached the Morgenthaler clinic on Harbord St. they fell silent, in compliance with signs held up by some of the organizers.

Bystanders looked on in amazement, some obviously moved by the impressive outpouring of support for the pro-life issue. One pro-abortionist spokesman was quoted in the Toronto press as saying that the huge anti-abortion march was "scary."

A pro-abortion rally held at the same time on Nathan Philip's Square drew only about 350 people.

For a report on the Pro-life rally see page 10...

Committee hammers out statement on abortion

BURLINGTON, Ont. (CCG) — The Committee for Contact with the Government of the Council of Christian Reformed Churches in Canada has submitted a statement to the Government of Canada on the issue of abortion.

The statement entitled "Towards a constructive resolution of the abortion dilemma" is made up partly of past synodical decisions and expressions of concern by the Committee. The Committee met from Thursday, September 29 to Saturday, October 1 in preparation of the November Council meeting also to be held in Burlington.

Although the work of the Committee on the question of abortion was

already completed at an earlier meeting in the spring of this year, the Committee felt that the climaxing of the question through the organization of anti-abortion and pro-abortion rallies necessitated a statement from a reformed body. (For the text of the statement see page 12).

Inside:

Society	p.4
Church	p.6
School	p.8
Classified	p.14
Dutch	p.18

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Op/Ed

Pro-life: a cause becomes a movement

Ben Vandezande

The pro-life cause has taken on the shape of a movement. Those faithful right-to-life chapter members, Birthright volunteers, courageous MPs and doctors have finally been joined by the thousands who were "sort of pro-life." And it's about time.

It is fair to say that the consistent education program with a greater emphasis on a positive pro-life position has informed much of this new groundswell of support.

But some of the "thanks" should also go to Dr. Morgenthauer. The thought of an abortion clinic in our own backyard roused people like nothing else could. And let's face it, there is nothing like joining forces *in opposition* to something to get people moving.

But that doesn't mean that we should now assume that we are only a short distance away from turning the tide of illegal abortions. We must realize that the court case involving Dr. Morgenthauer will not necessarily result in a conviction. While the Attorney-General and the police in Manitoba and Ontario performed their duties well, a jury is a different thing.

Unless the judge instructs the jury in very specific terms it may be very difficult to find a jury that will convict Dr. Morgenthauer. We may well get a "hung jury" as happened in Quebec.

Arousing anger about these clinics will also be hard to sustain. It must quickly be given a positive focus. Recently the Roman Catholic bishops of Ontario issued a statement that is clear in its condemnation of procured abortions. But there is also a very strong emphasis on a pastoral approach towards those faced with any "unforeseen pregnancy." They recommend several examples of specific assistance that should be provided. We must develop a detailed education and action plan so that we *demonstrate* there are alternatives to abortion.

We must carefully develop our political strategy. There is a risk, I believe, in arguing that a majority of Canadians support pro-life position and therefore we should have change. (See interview with Mrs. MacArthur).

We are in a secular society, we say all the time. We may not suddenly pretend that a pro-life bill is within our grasp. We are not *simply* facing the challenge to change a few words in section

251 of the Criminal Code (although that would be tremendous).

We must recognize that in many ways our government is not pro-life on a wide range of issues including abortion. Whereas there may be a consensus to oppose separate abortion clinics that same consensus will not apply to what is involved in a pro-life position. The fundamental assumption that the woman has the "right to choose" privately is still firmly entrenched. Section 206 of the Criminal Code still states that a child becomes a human being ... when it has completely proceeded, in a living state from the body of its mother."

Although it is crucial to change Section 251, it is not enough to ensure only a "right-to-birth." We cannot stop our defense of the child and the parents' rights in the delivery room.

Dr. Paul Marshall put it this way, "There is nothing in a christian understanding of rights which limits them to voting, freedom of speech, freedom of religion, while excluding a right to a decent income or education or food or cultural opportunities. These are not some socialist invention, but are integral to the idea of the protection of resources for office."

These challenges that face us should not discourage us. But we must be clear as to where we are heading in the pro-life movement. Let's be patient and persistent in opposing evil and proposing good in a full-orbed pro-life position.

Error in Selles story

Last week we said in an interview with Rev. Clarence Stam (p. 10), "When asked if he would allow Mr. Selles to file for divorce had his wife returned to him, since adultery is the only grounds for divorce, Stam replied that he would."

That should have been, "had his wife *not* returned to him." A small typo can make all the difference. Apologies to Rev. Stam for having given the impression that he holds heretical views.

Letters

Statement by itself false

Sometimes we see something in print which strikes us as especially well-said or especially appropriate. On some occasions, however, we notice things that seem unusually inappropriate, maybe even plainly wrong.

Brief, "neat" sayings by famous people are often used to convey an important idea or a kernel truth, but such sayings may also mislead the reader. In *Calvinist Contact* of September 9, 1983 you quote Reinhold Niebuhr as follows: "The difference between religion and science is that religion tells a million little lies in the service of a great truth and science tells a million little truths in the service

of a great lie."

I don't know the context of that quoted statement, but the statement standing alone is plainly a false characterization of both religion and science. I have no idea why you would consider publishing it in *Calvinist Contact*.

**Clarence Menninga,
Professor of Geology,
Grand Rapids, Mich.**

From the same soil

We have been subscribers and readers of C.C. for more than 10 years. In the issue of September 2 you Mr. Witvoet were introduced as the Editor in Chief of C.C. I read that you were born in Joure not very far from where I was born in Uitwellingergera, although

thirty years earlier.

When I was seventeen I went to the U.S. and I had been in Joure only once, and that on skates when the ice was safe. Of course, we have been back several times, and also have visited Joure, where we have relatives and friends of ours living there now.

Now why I write this to you is this: after the war (1940-1945) friends sent us books about the war. One was "Joure Bevrijd" (Joure liberated). I dug this up the other day and found in it the name Witvoet several times, also one Albertus Witvoet. Sounds like the Editor of C.C. If you would like to have it, I will be more than glad to send it.

**Ben B. Broersma,
Ontario, California**



Editor on skates in Joure in 1950

Dear Ben Broersma

It's nice to know that we both lived in or near Joure. Now we both live in Ontario, though a few miles apart. Skate over some time when the ice is safe. Yes, I'll gladly have that booklet. Thanks.
Editor

JUST A MOMENT/HERMAN PRAAMSMMA



"Now place one hand on your T.V. set, the other on your wallet ..."

Some fly-by-night preachers of the airwaves give me indigestion. Take Rex Humbard for instance (take him, please). What a twentieth-century Tetzal! Remember Tetzal? He was the person Martin Luther reacted against in 1517. Tetzal sold people forgiveness of sins for money. Fifty bucks, and God forgave you for the past ten years, a c-note and you didn't have a worry for the next ten either.

No wonder Luther fired off his famous 95 theses and started the Reformation. About time. Things had gone too far.

When I read about Humbard, I think it's time for another housecleaning. I never know whether to laugh or cry when another one of his escapades hits the headlines. We now know that God appears to him in visions — time before last it was Jesus, forty feet tall. And Rex is instructed to plead for money to keep his special projects and soul-saving ministry going. If you don't respond, souls will be lost and you will have said no to Jesus Himself.

God appears to Rex — and to numerous other media ministers as well. But I suppose you need some kind of supervision when you lack a consistory. The airwaves are thick with hucksters and charletans of every description who market salvation — at a price.

One can send away for cassette tapes, for blessed handkerchiefs with healing power, for special editions of the Bible (at special prices) or subscribe to an hour's worth of prayer, said on your behalf by the people who deposit your cheque.

Please note that the Bible doesn't leave room for religious free-lancers, people who do what is good in their own eyes. The Bible speaks of elders and deacons. It speaks of supervision and faithfulness to that which is delivered to all the saints once and for all.

Yet so many well-meaning Christians are impressed by seemingly extra-ordinary yet silly claims.

The funny thing is that if their own pastor would mount the pulpit this coming Sunday and say:

Dear people, the Lord asked me to share with you the need for a bigger church and paved parking lot.

I cannot continue in this pulpit unless your donations make this possible. But I know it will be possible, for the Lord said to me, 'John, there are still faithful people in your audience.'

Some may want to give \$1000, some \$500, some can only afford \$100, but ...

I'm sure that these same well-meaning Christians who gladly contribute to Rex Humbard would somehow arrange to hold an offering that very same day ... to send their pastor for a physical and mental check-up.

The most effective armour against the Humbards of this world is the laughter of people with God-given common sense.

Rev. Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ont.



Off the Cuff

Keith Knight

"Moving over" means losing touch

People ask me just what I'll be doing now that I've "moved over" from the editor/publisher's chair to the publisher's desk. Actually, I haven't physically moved at all. Same desk, same phone, less mail.

That, I suppose is the most traumatic aspect of leaving such a high profile job as editor for the sake of simply getting down to business — no longer keeping in touch with the people. I loved getting mail; both words of encouragement and criticism. Letters (and phone calls, too) were your reaction to that which was written in the paper. How could we grow together if we couldn't talk together? I shall miss that.

As you know, I was both editor and publisher for seven years. That is sort of like the minister serving as a one-man Committee of Administration — you can't perform two different tasks with any form of competence.

So now, when your letters to the editor flock into the office, Bert Witvoet gets them. And when you have words of encouragement and/or criticism, Bert Witvoet gets them. That dialogue is important. We refer to it in reformed circles as "discipline" and that should have a very positive effect within the Church of Christ.

Will I continue to write in C.C.? Does a retired gardener ever put down his spade? Can a retired farmer enjoy his retirement without ever stepping a foot into a barn again? Even though I am still 30 years from retirement (that's why Old Cal calls me 'young feller') I have retired from the editorship of *Calvinist Contact*. But I will continue to write. As long as Old Cal lives, so will my monthly reminiscences of his life in the organ loft. And as the mood strikes I'll speak off the cuff with you about the trivialities of life.

Calvinist Contact has always been your paper. That has been its strength. It needs you to make it work — not

only as subscriber, although that is important, too. But also as one who contributes something to the life of the reformed community which C.C. serves. The paper continues to be your paper. We need your letters, we need your story ideas, your criticism, your praise.

You know, it has repeatedly amazed me how *Calvinist Contact* has been blessed during its long history which dates back to 1945. It has grown and matured along with its audience, first serving as a contact among immigrants, then as a para-church information publication, and now as a christian weekly newspaper. Times have changed, our audience has changed, and the paper has changed along with it. Isn't that, after all, what the reformed faith is about: constantly changing — trying to apply God's standards for life to today? God's Truth is unchanging but God's world continues to be torn apart by sin of varying sorts.

May we collectively face the challenges of the 1980s which the Lord has placed before us; you as a subscriber to C.C., and Bert Witvoet and I playing our respective roles in producing the news christianly each week.

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

Letters may be abbreviated or only excerpts may be published to meet space requirements. Unsigned letters will not be published but names may be withheld upon request.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page, provided it meets editorial standards.

John should leave Peter as Peter

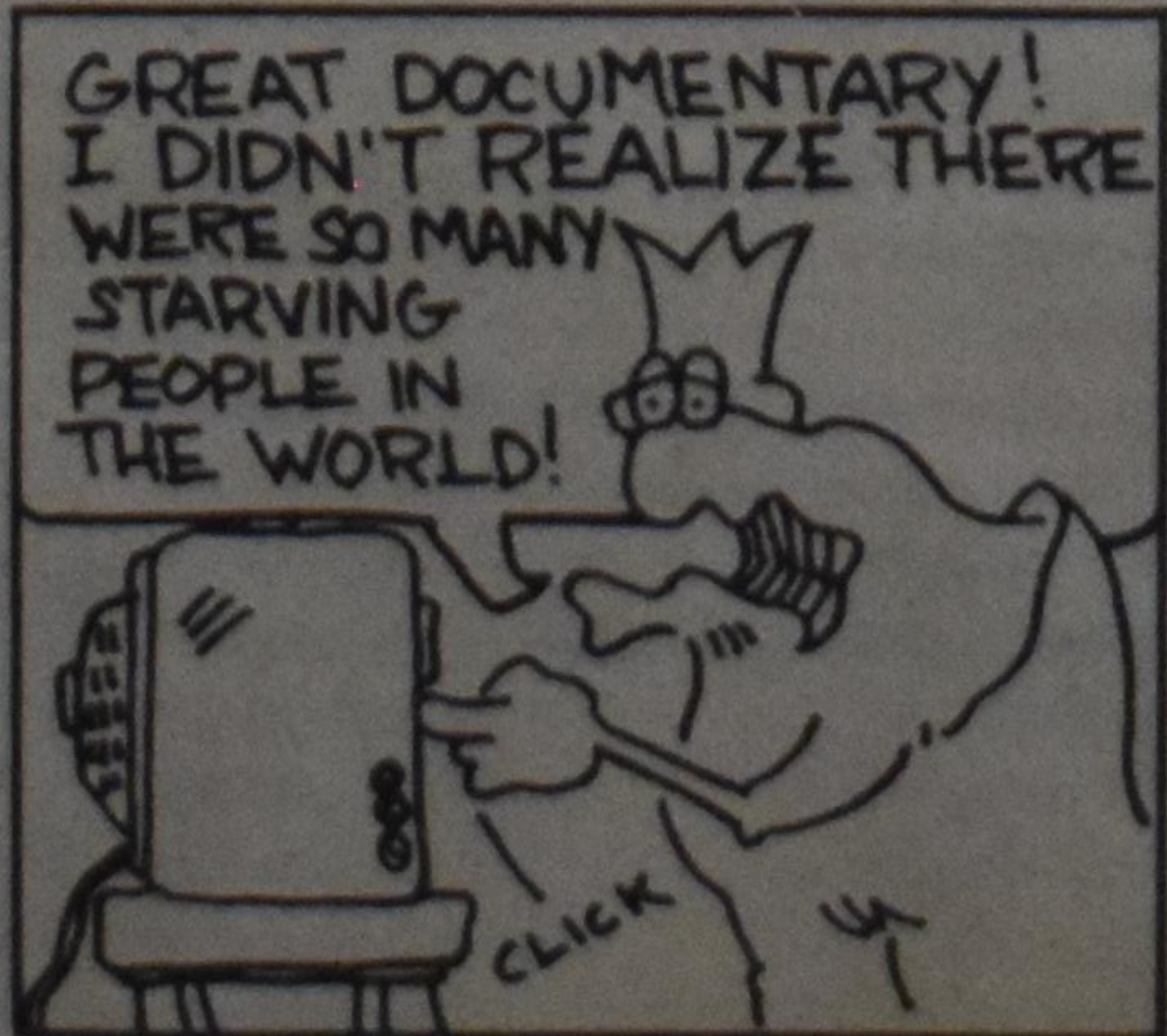
We continue to enjoy receiving the *Contact* and even like the new look. I have been enjoying John Knight's articles entitled "They Shaped Our Lives." In his last segment on "Yankee Preachers" I noticed an error that I think John should correct.

John may really like the name John or Jan even, but Rev. Peter Jan Hoekstra, "the grand old man of Southern Alberta," was known as Peter and not John Hoekstra. A mistake of this nature may make one suspect of the accuracy of the story.

Rev. Peter Hoekstra truly was a great inspiration in my life. He was a man of wisdom and had genuine

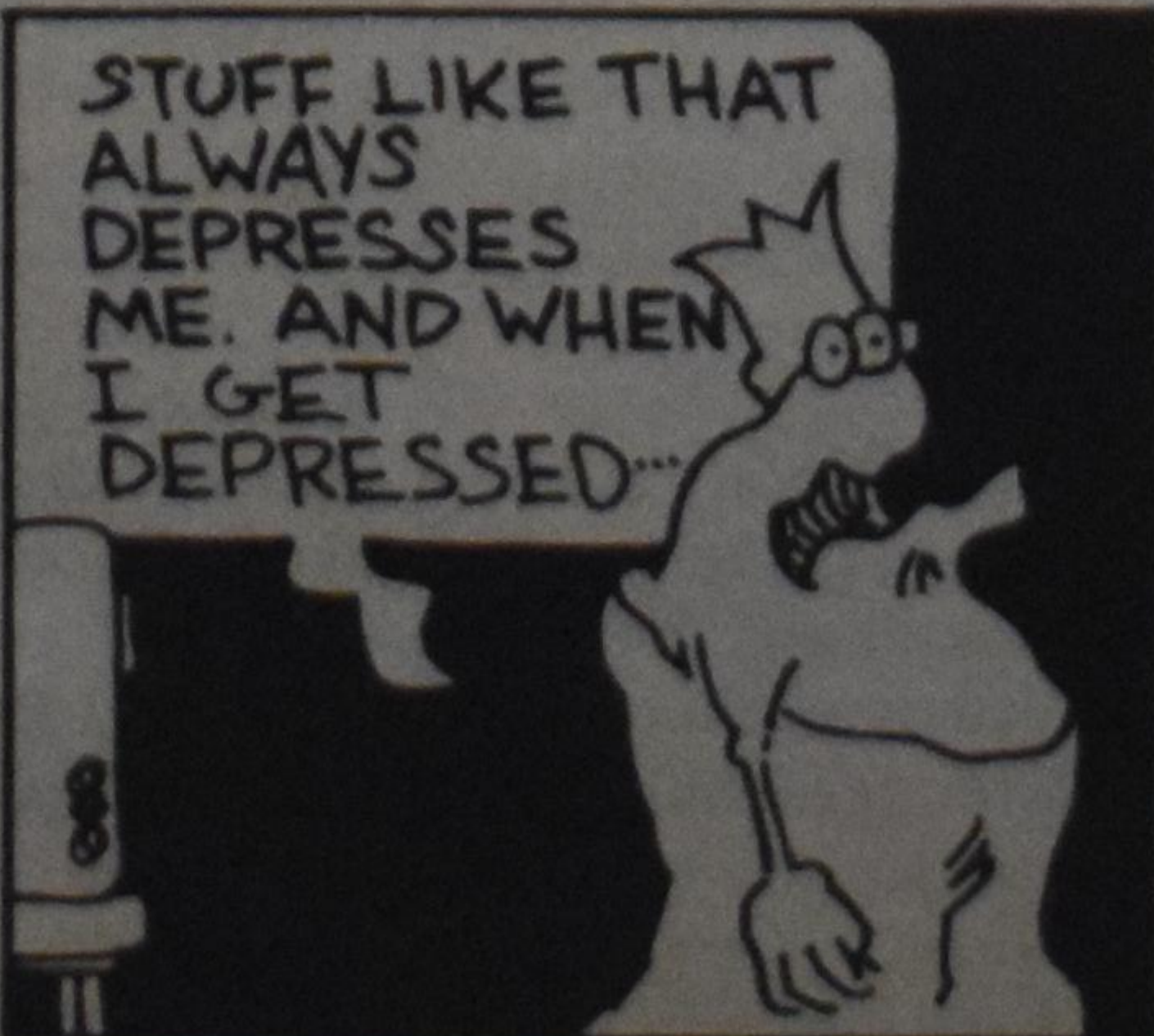
concern for people. His life was not one of fighting over issues, but I'm convinced that he really influenced lives in reflecting the love of the Lord for all people. Rev. Hoekstra deserves

Pontius' Puddle



more than just a line or reference as do many others. Their Dutch was not as 19th Century as John would indicate either.

I'll continue reading and hope that John leaves Peter as Peter and John as John. Peter Jan Hoekstra's ministry



could serve as a chapter in a book on Yankee Preachers in Dutch Canada. Has anyone thought of doing something that ambitious?

George G. Vink, Manhattan, Montana



83-27

Society

The tragic plight of refugees cries out

At night it was often difficult for me to get to sleep. When I did drop off it usually was only for a few hours. I spent most of the sleepless hours reading in my New Testament. After hearing so many gruesome stories and seeing so much human misery, the Gospel spoke to me in a new and powerful way. Christ's promise of redemption and liberation from sin and evil and the biblical command to do justice and show mercy conveyed a more radical meaning and call to christian action than ever before.

Early in September, Mr. Gerald Vandezande visited three refugee camps in Southern Mexico near the Guatemalan border. He went as a member of a delegation sponsored by Canada's Inter-Church Committee for Refugees and the Inter-Church Committee on Human Rights in Latin America. Ben Vandezande interviewed his brother Gerry for C.C.

C.C.: Gerry, you've just come back from the south of Mexico and you've been to the refugee camps there, could you give us a snapshot of what you saw?

Gerry: Perhaps one way of describing the area is to picture the border from roughly Sarnia, Windsor across to St. Catharines and assume that is the Guatemala-Mexican border. There is no water in between, it's land and it's a mountainous area. The Mexican people who live in that area are very poor, many of them live in shacks. The refugees live in areas along the border, in huts made of palm leaves, or when the situation is improved slightly the huts have tin roofs.

Did the Mexican peasants open their doors to the refugees?

The Mexican peasants are poorest of the poor; yet, they were the first to open their homes and to share the little food they had. It reminded me of a biblical saying that it is more blessed to give than to receive. What numbers are we talking about?

Well in Southern Mexico alone you have 40,000 refugees from Guatemala and there are thousands in other parts of Mexico, particularly Mexico City, where you have over a hundred thousand refugees from El Salvador. "Refugees" implies that they are running away. There's been some hints that refugees are probably on the side of the guerilla movements say in El Salvador or Guatemala. Is that the case?

I'm sure some of the refugees from El Salvador were part of the guerilla

movement, but that's only a very tiny fraction. The overwhelming number of refugees coming from El Salvador, and from Guatemala are people who have suffered greatly because of the oppressive regime of Rios Montt and his successor, the new president of Guatemala. These people don't want to go along with militarization of their life. They don't want to be used by the military in order to persecute their own folks.

Haven't matters improved in Guatemala?

Well, I was not in Guatemala, but another delegation that visited Guatemala the week before we went to the refugee camps checked out the conditions. On the surface Guatemala appears to be calmer, but that is only on the surface, because people are very afraid to speak, in fact they are very reluctant to meet with anyone, and they certainly won't meet with anybody in a room.

The role of Mexico

C.C.: Is the Mexican government meeting the needs of refugees?

Gerry: The Mexican government has done quite a bit through its organization called "Komar" which tries to meet some of the needs of the people now living in these camps. However, much more clearly needed doing. The Roman Catholic Church, which is very strong numerically in the southern part of Mexico, went to work immediately. With the support from international aid agencies from Europe and other parts of the world they managed to bring a lot of food and clothing and building materials and medication into the camp. But the need is still very desperate. Had it not been for the Roman Catholic Church, I think many refugees would have starved to death. Is the work of the church done with the blessing of the Mexican government?

I think deep down the Mexican government officials are happy that the churches are meeting this tremendous need and filling the gap.

Officially the government does not recognize churches like the Roman Catholic Church, The Christian Committee, and the Presbyterian churches. Has Mexico signed the Geneva Convention on refugees which means that they agree to certain actions on behalf of refugees?

No, they haven't, although in practice they have done the equivalent. One of the

countries. If anything it should replace that military aid with social economic assistance via non-government organizations so that the people directly in need, the very poor people in Guatemala and El Salvador, get the kind of assistance they need in order to survive.

Canada could step up its contributions to the United Nations High Commission for Refugees, and if necessary

leadership of Mexico, Columbia, Panama and Venezuela is trying to bring some measure of peace and meaningful negotiations to the Central American arena is a good step. But that effort needs to be much more strongly supported. What are you going to do next?

In the middle of October there will be a meeting of the



Food is a rare commodity in a refugee camp

problems is that the people living next to the refugee camps are Mexican peasants who are as poor as the refugees who came from across the border. So the government deals with a very explosive situation, they can't be seen helping the refugees more than their own people.

The role of Canada

C.C.: What do you think Canada ought to be doing?

Gerry: First of all, I think it has to make clear directly to the Guatemalan government that it cannot condone the continuing repression, violation of human rights and the massacres that go on inside the country. I think Canada should make it clear to the United States that the growing supply of weapons to Guatemala and El Salvador is not a solution to the conflict that is now raging in those

and if requested could make personnel available to help implement the programs of the UNHCR.

I guess the bottom line is the willingness to send that message to the United States. Is Canada now in a position where it is willing to do that?

It is in a position to do that, but whether it has the willpower is another thing. The Liberal government over the last few years has increasingly become subservient to US economic and military policies.

I think that has something to do with Pierre Trudeau's continentalism and his ultimate ideological favouritism towards the right. I think he's more in sympathy with the Reagan regime than we often realize.

I think Canada's beginning support of the konradora group which, under the

delegation with the minister of External Affairs, Mr. MacEachan. We will be submitting to the minister a formal brief outlining our concerns and making specific policy recommendations that we're now in the process of developing. In addition to that we will also be making a presentation to the United Nations High Commission for Refugees, again outlining our concerns for conditions that cause the flow of refugees in Central America, the needs of the refugees in the concentration camps inside of Guatemala and the needs of the refugees in the camps in Mexico, and the support that the Mexican government deserves in order to meet the desperate needs of the refugees under its protection.

Nick Loenen seeks seat on Richmond council

RICHMOND, B.C. — Deep concern about the well-being of our community has compelled long-time Richmond resident, Nick Loenen, to seek a seat on Richmond municipal council as alderman in the November civic election.

According to forty-year-old Loenen, who came to Richmond at age twelve when his family emigrated from Holland, a community cannot continue to exist when all the special interest groups demand their rights, without mentioning their duties and responsibilities.

At the same time most people are extremely cynical about government at all levels. This must change. Local council must become

more accountable to the citizens. Trust must be restored.

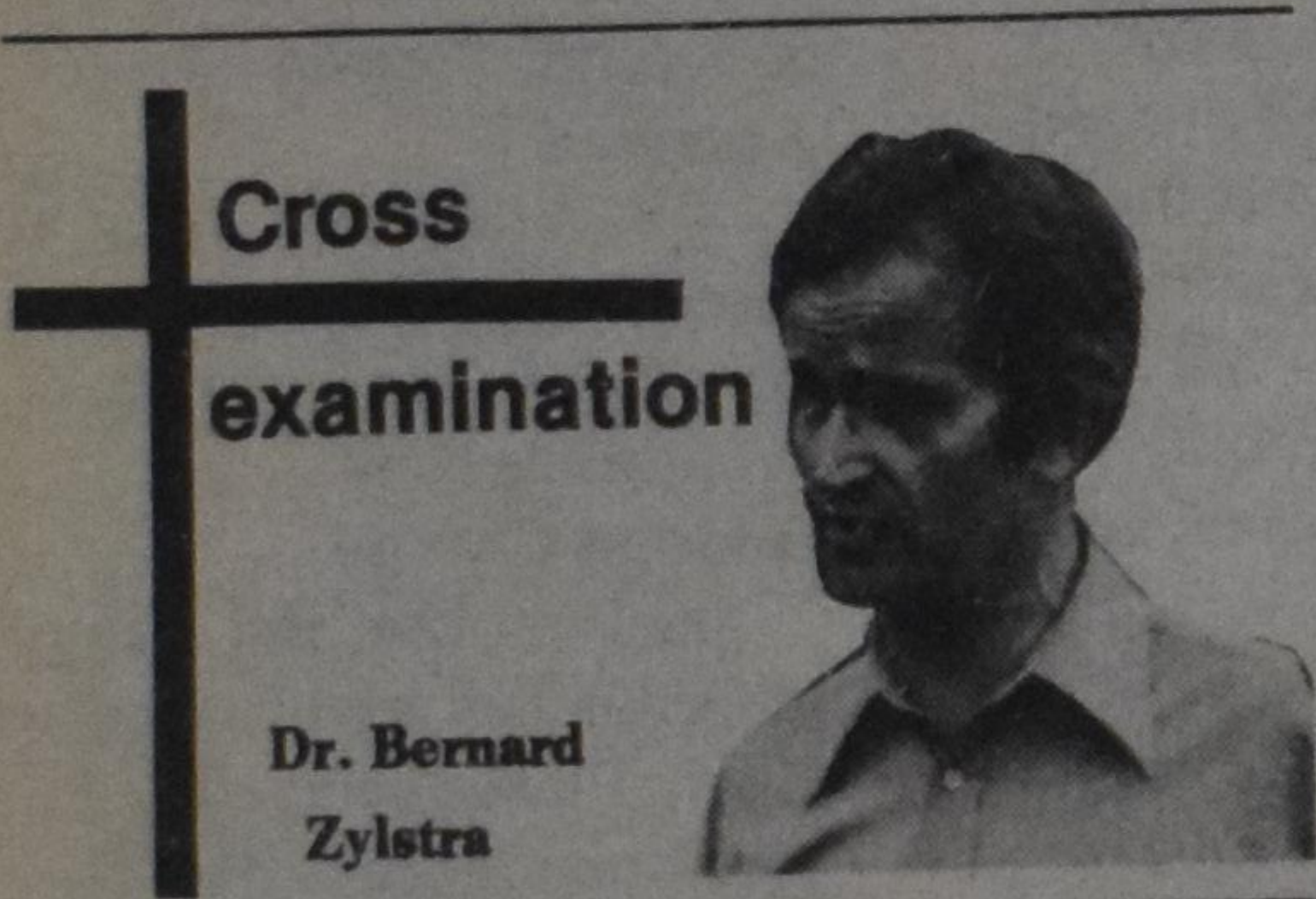
Nick Loenen was for many years a self-employed building contractor, he then obtained a degree in philosophy from UBC, and currently divides his time between his business interests and public relations work for the Institute for Christian Studies, a Toronto-based graduate school.

The disrespect for human life and the level of violence in

our community is of particular concern to Loenen. Freedom should not become licence. Council must give positive leadership in this area.

Loenen has a long record of service in church and

community groups. He is past president of the Richmond Christian School and currently serves on the Senate of Regent College at UBC. Nick Loenen is married with four children.



CRC and the government — A fresh look

Ecclesiastical bodies don't often change their mind. When they do, their message is doubly worth listening to. That's why I want to call attention to a new document from the Committee for Contact with the Government (CCG), the most active body of the Council of Christian Reformed Churches in Canada. This document will be discussed by the Council on November 8-11, when it meets at Redeemer College in Burlington.

What is the background?

In 1979 the Council asked the CCG to prepare a "Draft of a Proposed Submission to the Government." In other words, the Council wanted a basic statement on how the Christian Reformed Churches should address "those in authority over us" (Rom. 13). The CCG prepared this "Draft" for the meeting of the Council in 1981. It was then accepted in principle but — as is the custom in such matters — referred back to the churches for "further study."

Well, studied it was, and criticized! Some consistories and persons disapproved of the entire document. Rev. Ray Sikkema did so in the pages of *Calvinist Contact*. I myself subjected it to a critical evaluation in "Let the Church Speak as Church," which the Council sent to every consistory in Canada along with Rev. Peter Jonker's 1981 speech on the church and public issues.

In the light of this response, the CCG went back to the drawing boards and drafted a new statement. It is entitled "Guidelines for Submissions to Government." It is published in the *Agenda of Council*, pages 43-48. This is a remarkably improved document. Its "Starting Point" sets the tone. Here it is:

"God's Word addresses all of life. The central task of the institutional church is the proclamation of that Word. It is the purpose of proclamation to equip people for their personal and communal ministry within and through, among others, churches, homes, schools, businesses, labour unions, and political organizations. That purpose requires a many-sided ministry, and calls forth a multi-faceted response, which is as wide as all of life."

"In the implementation of its task the institutional church needs to encourage its members to assume full responsibility for their own specific callings. The institutional church, moreover, should refuse to accept

non-churchly responsibilities. For example, with respect to politics, the church may not assume the function of a political movement such as Citizens for Public Justice, or a political party, to say nothing of a political pressure group. The church must encourage its membes in political organizations to develop biblically rooted political positions on the complex and detailed policy level, while in its own proclamations the church directs the attention of both its members and the nation to the relevant biblical norms for justice and to root questions that shape political decision making. The institutional church, in brief, calls one and all to respond to norms or principles rooted in God's Word while it enjoins Christian political movements to contribute to appropriate political policies. Such an approach allows the church to maintain its own institutional responsibility with respect to both its own members and its societal neighbours — e.g. schools, unions, corporations and the media. And that, in turn, allows Christian institutions and organizations to deepen and enrich the corporate mission of the Body of Christ in society."

This starting point is distinctly Reformed, clear, and up-to-date. It is not confused by the conservative Right or the activist Left which is typical of many church statements on social issues. More importantly, this starting point is carried through in the sections that follow on creation and redemption, the responsibility of governments and citizens, the rights of persons; the rights of institutions, economic life, and international relations.

These Guidelines should really help the members of the Council in their deliberations on the touchy issue of involvement in ecumenical task forces like Project North, Project Ploughshares, the Churches on Corporate Responsibility, and Ten Days for World Development. Why? Because these Guidelines start with the Reformed confession that God's Word addresses all of life and yet clearly acknowledge that the church is not the only agent of Christian witness and action in society.

Rev. Arie Van Eek, Executive Secretary of the Council, writes in his Report to the Council: "The Calvinian Reformed perspective on the normativity of the Bible is our primary contribution to desired public Christian witness in Canada." I would suggest that as an expression of such witness, these Guidelines, if accepted by Council, should be printed as a folder for insertion in the church bulletins of every congregation in the denomination. And they should be given to every member of every imaginable ecclesiastical task force as a statement of the Reformed view of the distinct responsibilities of church, state, and citizenry.

Dr. Bernard Zylstra is President of the Institute for Christian Studies.

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Winter in Spain

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Church

Pastoral Pondering

The adolescent predicament (Part 4)

Proper parenting the road back

Rev. Henry Jonker

Towards the conclusion of the second article under this theme I dealt with the question is there a road back out of the adolescent predicament? In conclusion, I would like to make some remarks about parenting in the light of the scriptures.

Have you noticed that there are a good number of passages in proverbs which contain the word "discipline?" That word, no doubt, arouses a lot of negative feelings in young people. It smacks of rigidity, lack of flexibility, punishment. When the Scriptures speak of discipline it's always within the context of love and, certainly, we can expect the bond of love to be strong between parents and children.

But what is the nature of that discipline? I would suggest to you that when the Bible talks about discipline it talks about disciplining a child in such things as culture, morality, religion and in wisdom (the practical understanding of life). In all, what parents were called upon to do was to cultivate the character of their children in such a way that they would grow up to be responsible adults. And how was the parent asked to discipline? Simply by theory? No! The parent besides instructing the child *practiced what he taught!* Theory and practice, (if you will), form the correct line of discipline.

The one thing that all parents must realize is that they are their children's *models!* For example: children who see little affection between their parents often have difficulty being affectionate with others. A father who sets no example of spiritual leadership will often pass that same lack on to his children. As parents we cannot afford the luxury of telling our children to live a certain way and then not live up to those standards ourselves.

We begin to misuse texts like Proverbs 13:24 "he who spares the rod hates his son." Let's not read this out of context for the next line says "but he who loves him is diligent to discipline him." That discipline is to be done sensibly. Prov. 19:11 says: good sense makes a man slow to anger and it, his glory to overlook an offense." We must be models of patience and love if our children are to be patient and loving with us.

There do come times in parental life when a firm stand must be taken. But we must take care to point out that the focus of our discipline/punishment is discipleship. Prov. 3:11 says: "my son do not despise the Lord's discipline ... the Lord reproves him whom he loves." And parents too must reprove their children whom Jesus loves! And, children, young people, when your parents do their best and you despise them for it, remember, then you despise the Lord's discipline. But really I must be honest, I can't help but feel that often it is we, the parents who despise the Lord's discipline. That it is we who are not always busy seeking first the Kingdom of God and its righteousness and so have become bad models for our children. We do well to remind ourselves of II Tim. 3:16: "All scripture is inspired by God and profitable for teaching, reproof, correction and training in righteousness." And, says Paul to Timothy, God gave us these scriptures that the man of God may be *complete*, equipped for every good work. So, when we get frustrated with the incompleteness of our children, we do well to ask ourselves: is this because of our incomplete submission to the Word of God?

Rev. Henry Jonker is Pastor of Trinity Chr. Ref. Church in St. Catharines, Ont.

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A thought on health

Sometimes it bothers me, this incessant societal pressure for everyone to be the same. It bothers me especially when it comes to what people may feel or not feel, what kinds of hopes and aspirations they may or may not have. It just may be true that many people are not so crazy, so neurotic as they are thought. Perhaps we institutionalize too much: too soon the nursing home, too soon the mental hospital, too soon a pill for anxiety or depression.

So what's wrong with feeling down a day or a week? All such a person needs first is an honest and loving environment. So what if a person is anxious? In the past people were given a "rest cure" for a week/a month/sometimes a year: and then they'd go back to work able and willing. Thank God there was no valium when the Holy Spirit had Psalms to inspire in people with extra-ordinary feelings. Yes and thank God those visions were written down in the Bible.

Am I against medicine? Certainly not. Sometimes we all need it. But I am also for changing our lifestyles to match the personal resources God has given us.

Pastor H. Getkate,
Bulletin,
Maranatha Chr. Ref. Church,
Belleville

The same can be said of Canadians

According to William Fore in T.V. Guide a recent poll reports that today some 47% of Americans see at least one religious program a week on T.V.; only 42% actually leave their homes to attend some kind of religious service ...

The songs, the pep talks, the guests all lure us away from the need to be involved with other people as part of our religion. Thus the electronic church actually feeds our nation's growing alienation and narcissism, its "me-ism" "Me and my religion" fits neatly with "Me and my T.V."

2nd Chr. Ref. Church,
Brampton, Ont.

A liturgy critique

I recently attended a workshop on *Liturgy* by Dr. Nick Wolterstorff. He first described the impression a visitor from another denomination to a CRC worship service between WWI and WWII would likely receive: 1) "how long and

theological these sermons are"; 2) "How *enthusiastical*ly those psalms are sung"; 3) "but the tunes are so unfamiliar (are they chants from the Middle Ages?)"; 4) "they read the 10 commandments?!"; 5) "all the prayers are bundled up into one 'long prayer'"; 6) "the Lord's Supper is not celebrated every Sunday — only 4 or 5 times per year"; 7) "what *long* explanations they have before the sacraments (the sacrament itself is so short in comparison)"; 8) "how *solemn* these services are (the communion services are decidedly mournful in tone)"; 9) these people insist they hate repetition (in sermons and some songs — but obviously not in forms, greetings, doxologies, law, orders of worship, etc.); 10) "the minister has a lot of authority (he doesn't use a Book of Common Prayer or anything; he alone decides scripture readings, themes, songs, prayers)."

But things have changed and are changing — in *every* tradition (except in the Eastern Orthodox Church) — and all changes are surprisingly similar.

How do things appear for the future? Dr. Wolterstorff suggested the following: 1) We will continue to change, influenced on the one hand by traditional Catholicism (where the roots of our liturgical tradition are firmly embedded) and on the other hand by English-American fundamentalism (Wolterstorff suggested) we should strive for freedom within structure; 2) more lay participation (the day is past when the minister was the most educated person in the congregation; 3) the church year will receive renewed attention; 4) more frequent celebration of Lord's Supper (until 1523 in Zurich with Zwingli, Lord's Supper was celebrated *every* Sunday. Calvin considered that the Lord's Supper should be observed weekly); 5) enrichment of *worship* dimension in our services ("we have done better in proclamation than in worship"); 6) more of the *arts*

in worship; 7) change in mood/tone in service, from solemnity to joy!

The sermon will retain its central significance in our services.

Bulletin,
Bethel Chr. Ref. Church,
London, Ont.

Church News

Christian Reformed

Called

— to Covenant, Woodstock, Ont., Rev. Peter Kranenburg of Second, Toronto, Ont.

Accepted

— to Willowdale, Ont., as pastor for youth and outreach, Dr. George Vandervelde, of Willowdale, Ont.

Address Change

The First Chr. Ref. Church of Orillia has appointed a new Clerk. Please send all correspondence to Mr. F. Greidanus, R.R.#3, Orillia, ON L3V 6H3. Tel. (705) 326-3068.

Classis Report

September 13, 1983 Classis Chatham had the privilege of examining three candidates for the ministry. We joyfully receive into our Classis, and certify the right to ordination within the Christian Reformed Church, Mr. Len Batterink pastor-elect of Essex CRC., Mr. Bill Kuurstra pastor-elect of Tillsonburg CRC, and Mr. Dennis Royall pastor-elect of Ingersoll CRC. May the Lord bless them and their families as they take up their respective tasks.

Dick Miedema SC.,
Classis Chatham

CR SEE

A sleeping giant

*A sleeping giant is the C.R.C. so said a famous preacher roundly
Too bad that, tho' that may well be
the giant is still snoring soundly.*

Klaas Sis

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Plea for a vital ministry in the church

(Part One)

W. Van Oene

When we look around in the church today, the question arises whether the different ministries which we have are being executed principally in the same manner as in the early church.

I ask this question because I do not see the same growth, both spiritually and in number today. To grow spiritually, I have in mind a continually deepening knowledge of Christ and His work, which manifests itself in an increasing activity in the kingdom of God. To increase in number, I mean to bring people in from the world, not just by birth or by attracting people from another church.

One of the contributing factors to stagnation in the church is professionalism in the ministry, a practise in which a professionally trained person runs mainly a one-man show resulting in his working constantly under high pressure and the congregation receiving inadequate care.

History teaches that professionalism is not needed for rapid church growth after the gospel is made known and a church planted. In countries where the missionaries had to leave, great things happened. They found a great number of believers when they returned. We must also observe that generally speaking large congregations grow the least, because it is impossible to look after each member.

Creation of unemployment

The ministry of the church, handled by one or two professionals, has made ordinary members "sermon tasters" and "sacramentalists" rather than people who are actively involved. It has created great unemployment in the church, and people who are unemployed will get bored, and drift away.

Ephesians 4:11-16 shows us gifts which were to equip the saints for the ministry, so that they all could function. Therefore, the role of the church leadership is to equip all the saints to be able to minister. Sometimes it looks as if the church does not trust its members. We must remember that the Holy Spirit also works in, and equips the ordinary members. We have to become more open to the work of the Holy Spirit, if we want to experience true growth in the church.

We have to become as flexible as the early church, which did not have cumbersome structures, stereotypes, or blueprints which kill spontaneity. We have to start to worry about function instead of office. We must do as the early church, where the need of the hour determined the nature of the ministry.

In a healthy church pastoral, teaching, and evangelism must be present. At the same time it must be kept in mind that all ministry is for service to God and His

people. Furthermore, as man was created after the image of God, so we must see the ministry in the church as part of God's recreative activity. We should avoid the stereotype, because when ministry fails in one or more aspects, there is division, jealousy, and private interest. Creativity should come out in everything that we do also in our liturgy.

Apostolic function

The church should have an apostolic function derived from the word apostolas, which means messenger. In other words it travels, is sent on a mission, and is on the move inspired by the Holy Spirit. Are we on the move? I am not thinking about our missionaries, but we, the members.

It appears that we are staying put too often. This can be seen in the way we have received the Charismatic movement. Whatever the pros and cons, the church has been too slow to come to terms with it. We often act as referees, rather than leaders and it surely needs leadership. This movement should have been harnessed for the good of the church. Christian leaders need to lead, not to condemn or stay away, unless the manifestation is proven unbiblical.

To pastor means to lead the sheep in all parts of their lives, including their physical and their psychological wellbeing, the ministry of healing,

marriage attitude to work, raising children, teaching stewardship of money and time, overcoming temptation, knowing the will of the Lord and increasing in the knowledge of the Word. This is only a partial list, yet can this be done by one man, even if he is assisted by elders, who visit once a year?

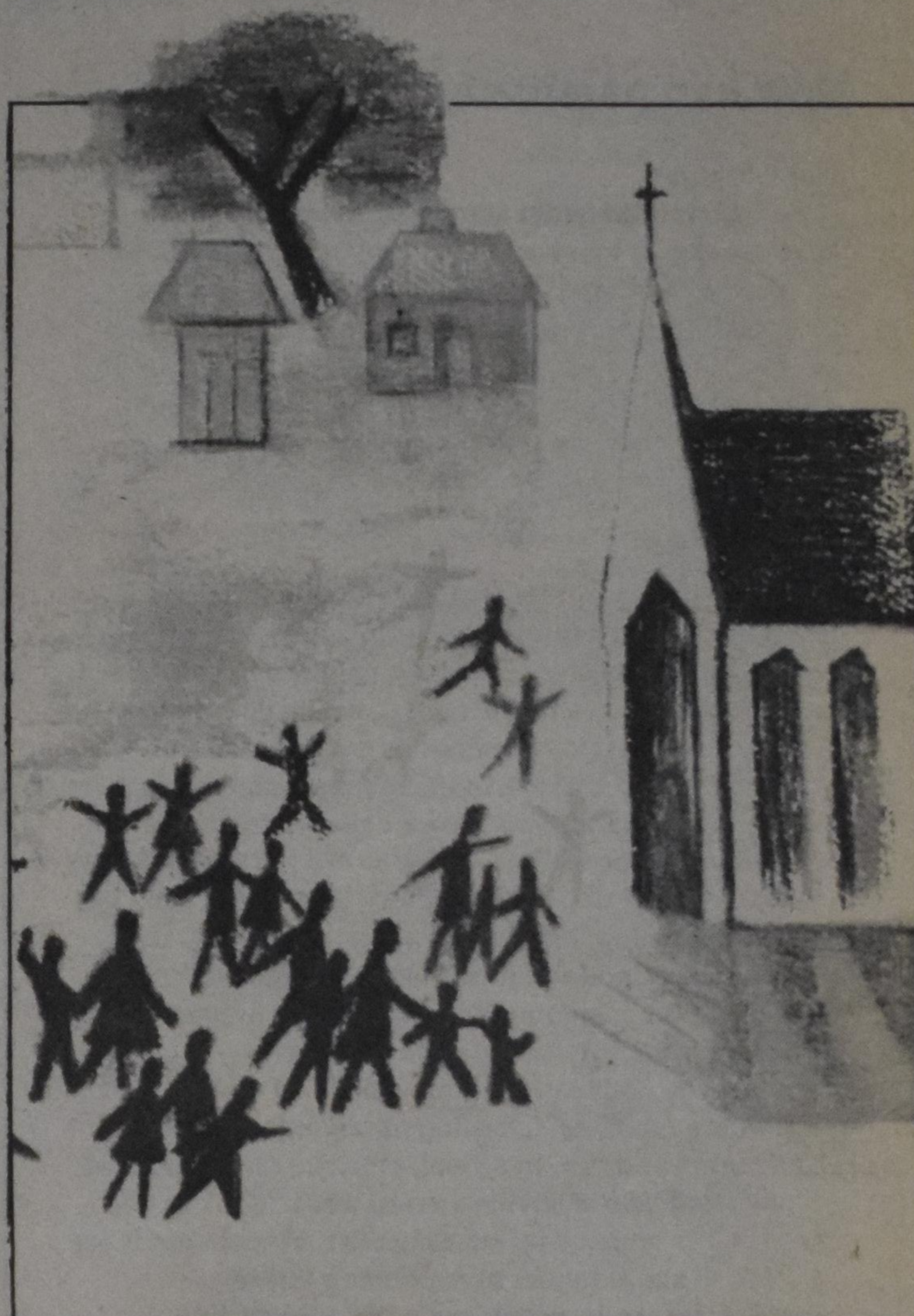
Delegated ministry

I think the answer is to delegate all the facets of the pastoral ministry to those who God calls. We must see pastors as those who equip people for the ministry of the saints, so in that way the body of Christ will be built up.

I do not despise intellectual training of our leaders, but the aim must be to be better equipped to serve, as Jesus taught us. It took the apostles a long time, but finally they learned their lesson, (I Cor. 4:9-11). Let's always bear in mind that ministry in the church is service at all times and in all circumstances. The climate in which this can be realized, and was realized in the early church is one where the gifts of the Holy Spirit are acknowledged, received and practised.

The early church started off in that pattern, waiting for the Spirit, to receive power. When power was received, great things happened. The early church derived her power and authority from the Holy Spirit, and so shall we, if we are dedicated to God. We must see to it that the Spirit does not become imprisoned, humanly speaking, in the straight-jacket of tradition. When the charismatic aspect is neglected, the Spirit will be quenched.

Look around you, and judge for yourself. Happily, today we see a growing awareness and openness, and a real desire to allow the free and spontaneous expressions of the Spirit manifest itself. That



means that a part of the church is becoming more charismatic, as Michael Harper defined it, "The sovereign gift of God the Spirit to a man or woman, to be and to do what He has called them to be and to do, in service of the body of Christ, and the world."

If we define it as such, we understand that no human being can bestow this charisma on any man or woman. It can not be learned at seminary, and any minister, even in all his sincerity, who is lacking charisma as defined above, will see little growth in faith or growth in numbers in the church.

The charismatic dimension is a crucial factor in the church of today.

[Next week: Women in the church].

W. Van Oene and his family are members of the Free Reformed Church in which they served and worshipped for 25 years in St. Thomas, before moving to Huntsville, Ont. They now attend Fellowship Baptist Church, as there are no Reformed churches in the area.

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School

Chalkmarks

How can parents help?

Nella Morgan

Some important educational attitudes a parent can help develop at home are: 1) complete what you start, 2) share with others, 3) follow instructions, 4) accept responsibility, 5) organize your time, and 6) look it up yourself (in other words, don't expect someone else to think for you). These keystone attitudes are easily transferred when the parents and educators consistently teach and model them themselves.

Activities

Other home activities that help children in their academic career are a) *reading to/with your children* (preschool-adulthood). Teaching children to love books is very important, and will help the child enormously. An interested, serious 'reader' is not only a better student, he/she is also a more informed and aware person in general. b) *teach your children the habit of listening to others*. Often, children are passive listeners (goes in one ear and out the other). They may 'look' like they are listening, but they aren't participating. Real listening demands active attention, energy and concentration. Listening in church, at the supper table, etc. all give parents ample opportunities to demonstrate and teach listening skills. c) *develop vocabulary together*. Learning new words can be challenging and fun. In school, children are introduced to new word lists in spelling every week. You can use these words or make up your own list. French words are also fun to use at home. d) *expanding interests together*. Interests enrich one's life, and shared interests enrich a family's life together. We all have experienced family trips to educational places like the zoo, a museum, the science centre, etc. But everyday events can also enrich one's life. A trip to the supermarket can be lessons in food origin, budgeting, categorizing items, following directions, and/or cooperation. Cooking a meal can also include lessons on different ethnic foods, following directions, measurement and fractions. Another interest that can be shared is hobbies. Coin collections, painting, car-model building, all are prime attitude and educational skill builders. Sharing a book, a report or story written in school, or an experience make meal-time an education in itself.

Television

Finally, I feel the best thing a parent can do is to shut OFF the T.V. Did you realize that by highschool graduation, the average child has watched 15,000 hours of T.V. as compared to 11,000 hours of classroom learning? (Nielson Index, 1982). I don't believe any parent is satisfied with such statistics. It's far better that children use their time actively (i.e. games, reading, sports). Also they will need to spend more time on school and community projects as they mature. The T.V. habit is better to break sooner than later. (From the John Calvin Christian School News Letter, Guelph Ont.)

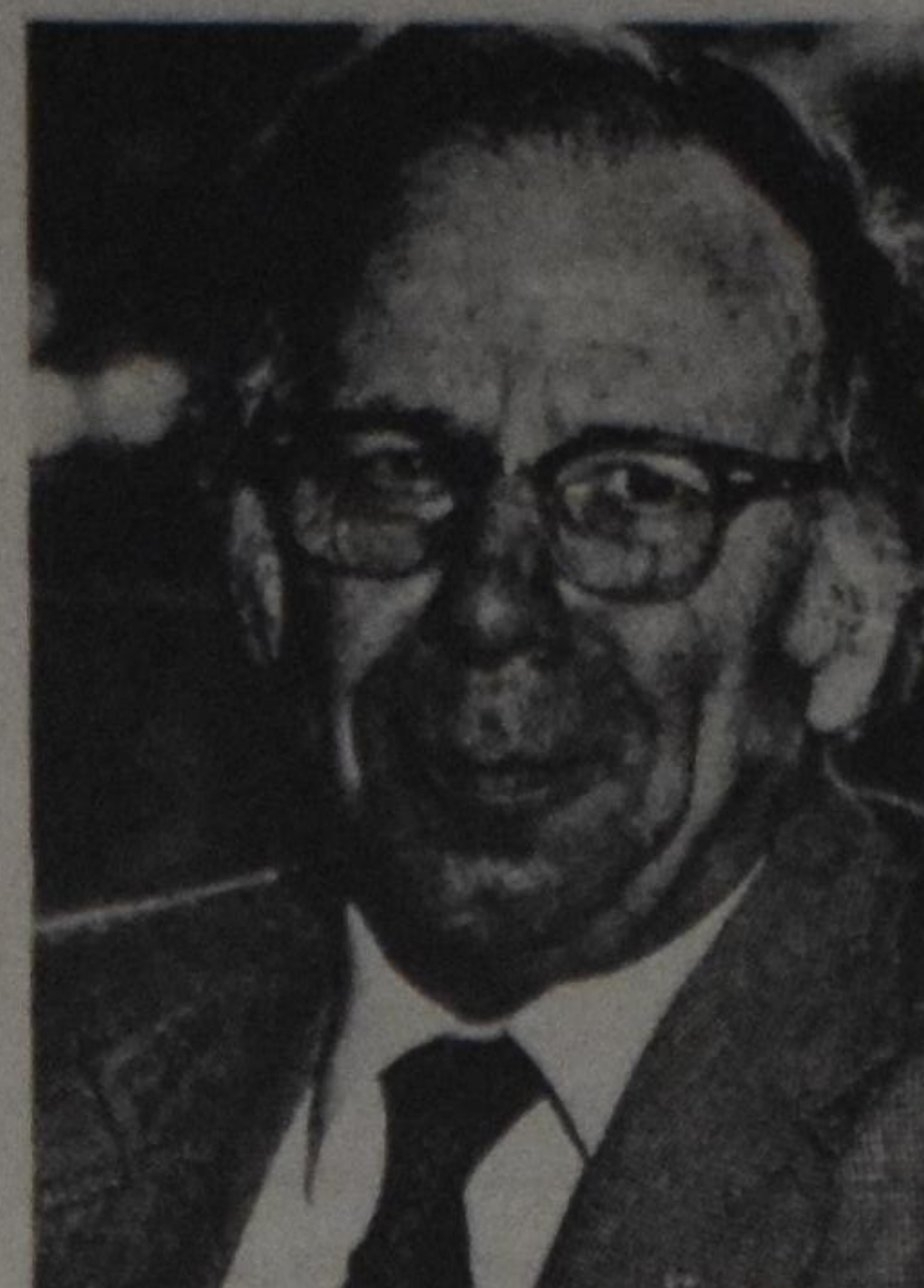
Professor Walter Lagerwey retires from Calvin College

After thirty years of dedicated service at Calvin College, Dr. Walter Lagerwey is retiring from his position as Professor of Dutch and occupant of the Queen Juliana Chair of the Language, Literature, and Culture of The Netherlands. Not only the college community, but also the larger world of Dutch studies have benefited richly from the breadth and depth of his many contributions.

Walter Lagerwey was born on Grand Rapids' West Side, where he attended Christian elementary school until the age of fourteen. During his family's subsequent four-year stay in The Netherlands he completed his secondary education in the city of Utrecht. Upon his return to Grand Rapids he served for three years as a bookkeeper for a local firm.

With the outbreak of World War II Walter worked from January until June of 1942 as monitor and translator of Dutch and Afrikaans language radio broadcasts for the United States Foreign Broadcast and Intelligence Service. From 1942 until 1945 he was a member of the United States Army Signal Corps and served on a team of Dutch language specialists assigned to General Eisenhower's European headquarters.

Walter began his studies at Calvin College immediately



Professor Walter Lagerwey

upon his release from military service at war's end. After his graduation from Calvin in 1949 he spent two years at Columbia University, where he earned his M.A. degree. After further work at the University of Michigan and the Free University in Amsterdam, Walter began his teaching career at Calvin in 1953. He was granted the Ph.D. degree in Germanic Languages and Literatures by the University of Michigan in 1958.

Dr. Lagerwey found himself confronted with a variety of challenges when he began his work at Calvin. There was the motivational challenge of developing an expanded and viable Dutch program in a climate not particularly conducive to such study, for these were years when ethnic consciousness and a concern

for "roots" had not yet surfaced. The critical lack of printed textbooks and teaching materials in Dutch constituted yet another challenge, as did the community's growing expectation not only that he be a resource person in regard to the many aspects of the study of Dutch language and culture, but that he also serve as its information service in matters ranging all the way from the origins of a name like "Naaktgeboren" to travel advice.

Although responsive to all of these challenges, Walter's primary energies, appropriately enough, were devoted to academic and pedagogical concerns. His untiring efforts to provide his students with effective basic study materials eventually culminated in the publication in 1968 of *Speak Dutch*, a widely-acclaimed first-year language text which has seen many printings and which has been used literally around the globe. Calvin students at intermediate and advanced levels of Dutch study have benefited, in addition, from a broad range of unpublished materials that he has produced for classroom use. (From the Calvin "Spark" 1983, written by Prof. Wallace Bratt).

European students come to 100 Huntley

TORONTO, Ont. — This October 17, 23 students from nine different countries in Europe will converge upon the studios of 100 Huntley Street to begin a 480 hour, six month extensive training program in all areas of television programming and production. The course, created by Crossroads Christian Communications Inc. (CCCI) is designed to give these

students a complete working knowledge of religious production, enabling them to produce and distribute in their own countries.

The Crossroads Television Training Course, at a cost of \$2,500, is fully sponsored by and paid for by CCCI, with the students absorbing their travel, accommodation and living expenses.

CAL BOMBAY, Director of CMP (Christian Missions Productions), a division of CCCI, first determined a need for the course during a conference with European leaders in May of '82. Bombay travelled extensively throughout a number of European countries and quickly realized the sorry state of religious programming. "There was a feeling in Europe about that time that television was intrinsically bad; certainly not

appropriate for communicating the gospel," explained Bombay. This mentality, coupled with government restrictions, created a vacuum of christian personnel capable to become involved in religious broadcasting in most European countries.

The students, who originate from Sweden, Norway, Finland, England, The Netherlands, Belgium, Germany, Italy and Switzerland, must all have a working knowledge of English. Their principal mandate from the course is to graduate with enough working knowledge of religious programming to return to their native countries and produce marketable programs for their specific markets. As a test of that mandate, the students will be required to produce one full-length program in their own languages and ready for broadcast in their own countries.

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School

Sounding an alarm for christian education

The Church (4)

This is the fourth article in a series of six which the author wrote on christian education. The urge to write this series arose partly out of discussions with Christian Reformed campus colleagues about their task.

Dick Pierik

Christian schools do not arise in a religious vacuum; they take on the shape of their supporting community, and within that community the Church plays a most powerful role. The Church is the driving force behind all christian reflection and action. It is in the Church that the basic religious views, values, and emphases of the christian community are forged into shape. I don't think it is an overstatement to say that the die of christian education is cast not in the School but in the Church.

The Church affects christian education by its preaching, its teaching, its theology, the religious attitudes it fosters among its people, the socio-political outlook it embraces, etc. Even where the Church is not directly involved in the operation of the christian school its impact on teachers, staff, boards, committees, and even on students will largely determine what kind of christian education we may expect. As the Church goes so goes the School.

One look at the various "brands" of christian education quickly illustrates this point. Catholics develop a Catholic christian education, but Pentecostals, Mennonites, Seventh Day Adventists, and Reformed Christians likewise create christian schools after their own image. A church that emphasizes personal holiness but not public christian living generates an educational system with the same kind of onesidedness. A church that sees personal evangelism as the most important aspect of christian calling puts that stamp on its christian school. And the

church that pays lipservice to the biblical view of life cannot help but cast christian education in the same mold.

That there should be an intimate relationship between Church and School makes good sense. Christian education is virtually inconceivable without the solid backing of a church community. But if the influence of the Church is as determinative as all that, we must also scrutinize the Church as we reflect on the well and woe of christian education.

And how shall we describe the Church that nurtures christian education in North America? On the surface of it the Church seems to thrive: numbers keep growing, there is much fervor in worship, much power, much sincere christian devotion, and much christian witness and action. Much reason for thanksgiving, in short.

But the Bible teaches with almost monotonous regularity that the real wellbeing of God's people is not measured by fervent worship and religious observance alone. It repeatedly warns us in blunt language that God is repulsed by Sunday worship that coexists with weekday trampling of his commandments. The biblical test of godliness is based on what happens between Sundays, not only in our individual lives but as well in our entire nation.

I am reminded here of words spoken at a conference of chinese students last September at Trent University. Dr. David Adeney, former missionary to China and presently Dean of the Discipleship Training Centre

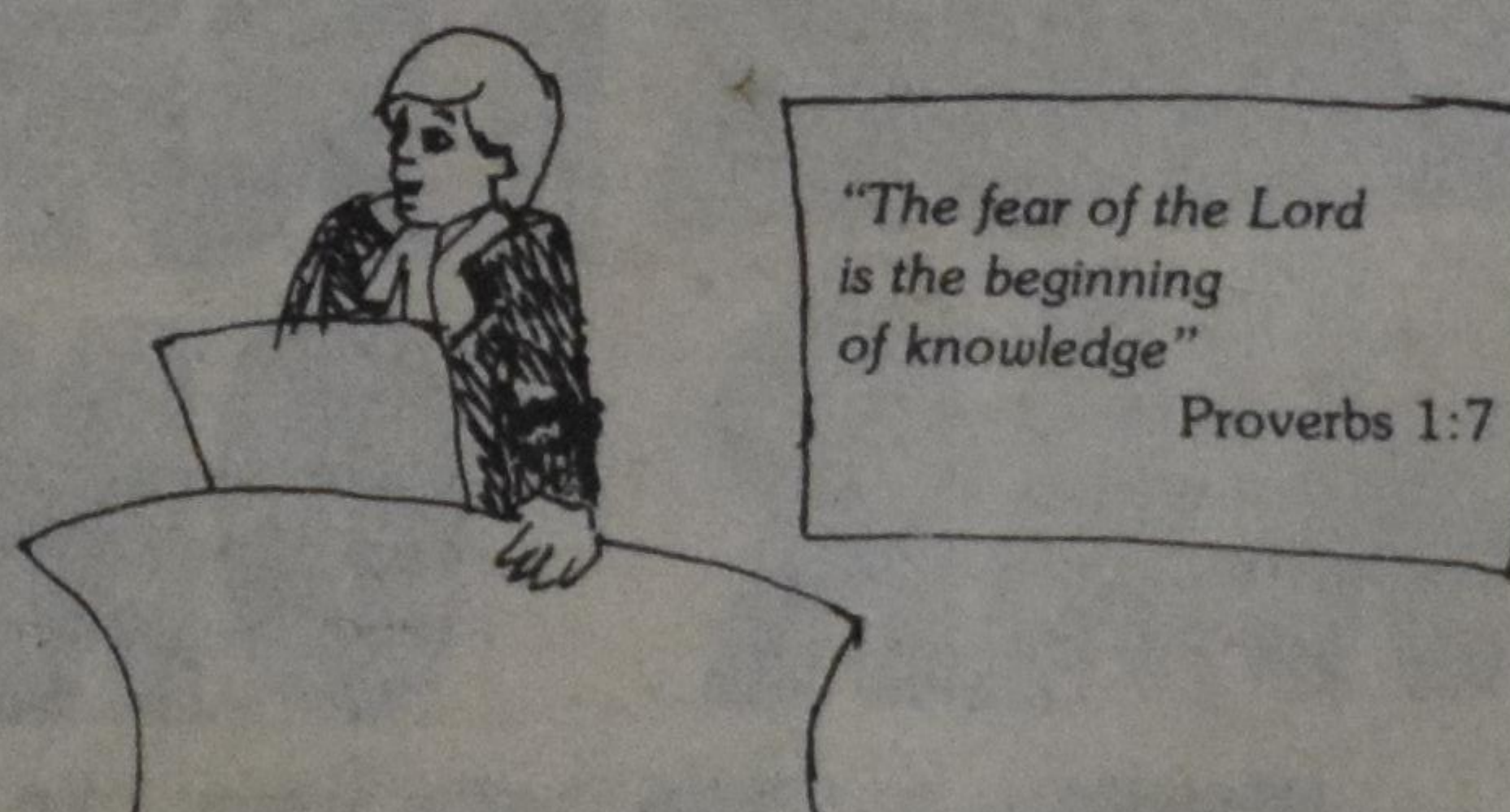
in Singapore, said there that the most troublesome question Chinese Christians ask him is: "How come that North America, with the greatest concentration of evangelical Christians anywhere in the world is also an extremely materialistic, secular, militaristic, immoral nation with the highest crime rate and with a growing record of exploitation and interference in the affairs of other nations?" Students from the African continent and from China have asked me the same

previous twenty-five years where will the Christian Reformed community place the emphasis in the next? We cannot avoid asking where our ultimate treasure is because Christ teaches us that that's where our heart will be.

In the Christian Reformed Church we have stressed the all-inclusive claim of Jesus Christ on our personal and public lives. We are reminded weekly from our pulpits to love the Lord with all our heart, soul, mind, and strength, and to love our neighbour as

to give a sound biblical rationale for it. I have been struck by the number of students I meet who resent — and presumably their parents as well — being told from pulpits and other platforms that christian education is synonymous to christian duty, without being told so on scriptural grounds or without the right to sincerely disagree.

Pulpit preaching no doubt most of all will affect the well and woe of our christian schools. And what we need is not "christian education" sermons that by hook or by crook make biblical texts say what we want them to, but faithful preaching that simply lays bare how all of Scripture touches all of life and how the God of the Bible is God of the universe and of every dimension of human life. That kind of preaching is heard in the Christian Reformed Church, but sometimes I think it is the exception rather than the rule. Either way the quality of christian education is decided, also in our church.



thing. North American Christians dare not lightly dismiss that question.

Nor may we in the Christian Reformed Church. If our culture indicates in any way what kind of church we are, we have reason for some serious soulsearching. To what extent do we participate in our culture's materialism, support its values, indulge in its excesses, approve of its exploitation of poorer nations of the world? To what extent do we bear responsibility for its evils, either by our active support of the status quo or by our silence?

In the quarter century most of us have been in Canada, we have accumulated enormous wealth, individually, collectively, and as a church community. Will that change us? In comparison to the

ourselves. That commandment alone, faithfully preached, could function as the greatest boost of good christian education.

So what kind of christian education will the Christian Reformed Church generate? Christian schools are a matter of Christian Reformed church policy, and much of the credit for existing christian schools goes to the Christian Reformed Church. But things could be better. As Church we are hardly unanimous on what exactly we mean by christian education, and while we have loudly promoted christian education, on its specific nature we have been conspicuously silent. I would venture to guess that some of the preachers and elders who routinely promote christian schools would be hard pressed

Dick Pierik is campus minister at the University of Toronto. He has been involved in christian education as a parent and boardmember for many years.

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Feature

25,000 people stand up for life!

Ben Vandezande

One of the largest groups ever assembled in a pro-life cause met in front of the Ontario legislature to affirm their commitment to the unborn and to oppose the opening of an abortuary by Dr Henry Morgenthau.

Twenty-five thousand (by police estimate) came to what proved to be a rather simple, low-key statement. And therein lay its strength.

Part of the demonstration involved a walk past the building that houses the "clinic." It took over an hour for all of the people to pass in a sombre but resolute procession. During that time there was total silence. The only sounds were the shuffle of feet and some of the curious neighbours chattering together.

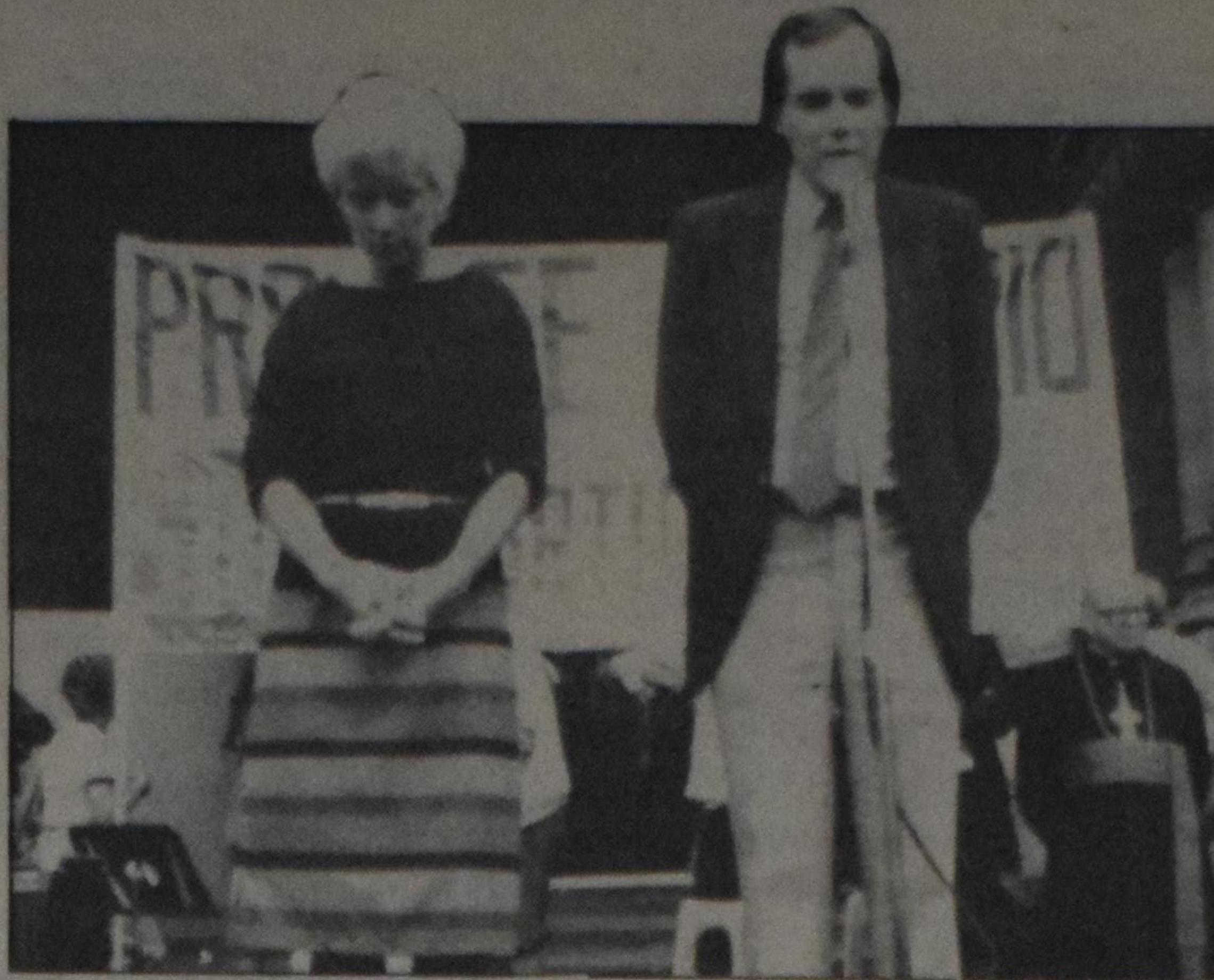
The instructions for the march urged the silence as a time for prayer and meditation as well as a time for mourning the unborn as people passed the clinic. There was no confrontation here. (The "pro-choice" group were running a parallel demonstration at city hall).

As the people walked by, one thing became quite evident: there was a large proportion of Christians here today. In fact, it may be called

the day the Christians came out of the closet within the right-to-life movement. And it wasn't only Catholic.

Before the walk, the people assembled on the steps of the legislative building to hear instructions and a few short speeches.

The speeches were striking in that they clearly linked being anti-abortion with being active in supporting the unwed mother and the born child. The bishop who represented Cardinal Carter said, "we cannot say we choose life unless we support the woman and the born child with many concrete actions."



Christians came out of the closet

may account for some of the relative calm at this demonstration.

As the walkers moved up Harbord Street, I found myself talking to the author of the film *The Slippery Slope*. His comment was interesting: "Many of these are solid middle class church people who are not used to getting involved."

The day was well-organized. The program was to the point. Will the message get through the media filter? Will the provincial legislators and the Attorney-General hear that Ontario residents are behind them?

There is no doubt that the message was sent. "He that has ears to hear..."

although great rhetoric, is probably too simplistic.

There is no doubt that a message was sent that many thousands of people oppose abortion clinics. In fact, it appeared that it was the first rally for thousands who were present. But this inexperience

ABORTION WAR ON THE UNBORN



Lisa McLaughlin, 7, of Guelph, Ont. was there.

(including housing, education, job training, counselling, foster home placement, etc).

The highlight was the reading of a letter from twelve young women who lived at Rosalie Hall. All of them were faced with an unwanted pregnancy. Towards the end of the roll call of the sixty groups present that day, Laura MacArthur, president of the Toronto

Right-to-Life, announced that one group couldn't make it. It was these twelve women. In many ways their letter embodied the beliefs of many that were present.

The featured speaker was Chuck Roche who at one point suggested that "October 1 will go down in the pages of history as the day the enemies of the unborn were turned back." That assessment,

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September 27, 1983

Ms. Laura McArthur
Right to Life
17 Queen St. E.
Suite 444
Toronto, ON
M5C 1P9

Dear Ms. McArthur:

Our choice is Life. This is often a very difficult decision to make for us here at Rosalie Hall. We are young unwed women who live together during our terms of pregnancy.

Ours is a difficult decision for various reasons:

- Some of us are quite young - Our average age is 17
- Some of us have no support from family, friends or the father of the child
- We must go through the decisions of keeping or giving up for adoption the child we created
- Some of us contemplated abortion, but chose not
- Some of us were too late for an abortion, but today are glad we did not

But whatever we have to deal with during this time, we are at peace that we have made the decision to choose life. Of course this is not an easy path to take, but life does not always promise to be easy. We are thankful though to be able to experience the excitement and beauty of this movement of life within our wombs and the relationships we can develop with our unborn child. To be able to give the gift of life is something to be cherished.

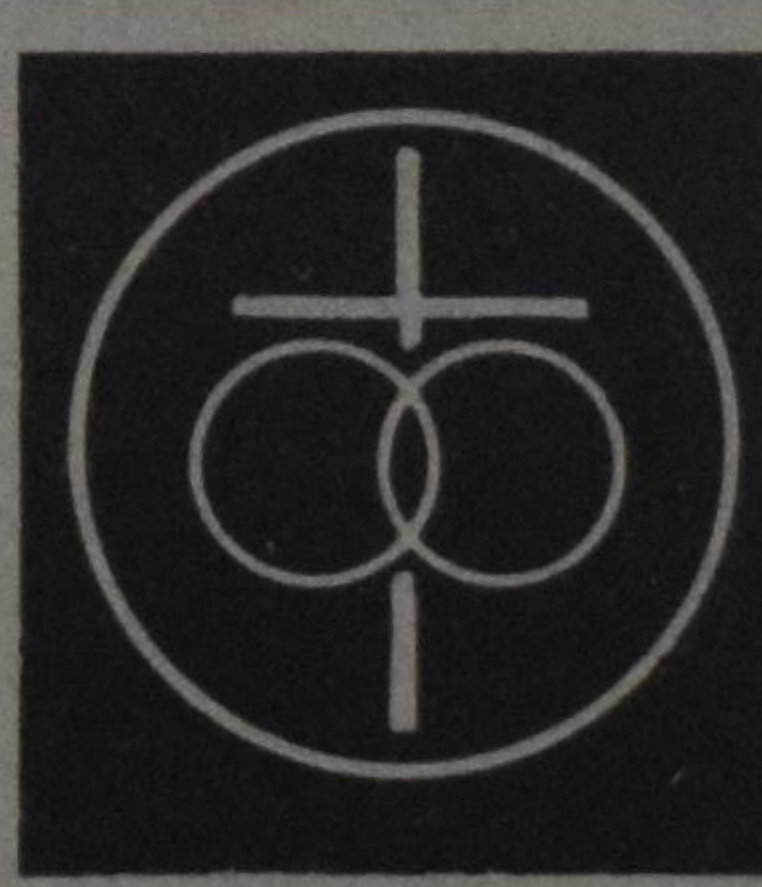
Being unable to attend today, our hope is with you for the unborn, and we are happy to be able to speak on their behalf.

Signed:

Barlene Michelle *Kristine Eshoda* *Geme Angela*
Michelle *Roni Lynn* *Christina*
Jacquie D. McArthur

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Laws are a reflection of what society wants

Ben Vandezande interviewed **Laura MacArthur**, organizer of the Right to Life rally in Toronto

C.C.: You've planned a major demonstration for October 1st at Queen's Park. Why is this particular demonstration considered to be "of utmost importance?"

MacArthur: The press has said, the pro-life movement is laid back. This relaxation on our part was deliberate for several reasons. First of all when Morgenthaler and the doctors were charged with breaking a criminal law, the matter was no longer in our hands. It was the Queen vs. Morgenthaler; it wasn't Right to Life vs. Morgenthaler. It was up to the Crown then to see that he was prosecuted. If we had gone out picketing and protesting, we'd have interfered with the carrying out of the law. Now that the charges have been laid we have to show that in Ontario a majority of our people simply will not tolerate an abortion clinic in our midst.

Has the ground for debate changed from the court to the media?

We hope that the demonstration will be so large that the media cannot ignore us like they have for so long. The pro-life force is the majority, and it simply will not tolerate these abortion clinics. So, let's hear it.

Would you say that the majority of people who are in the pro-life movement are christian?

Yes, certainly, because we live in a country where a majority of the people are christian. I believe the last statistics I saw 98% of the people in Canada profess christianity. So we have a country that's very christian and all our laws, all our society reflects the christian views, as it should.

Are you concerned, and maybe this is one of the reasons for the rally, that, as in Quebec, there may be growing public sympathy for Morgenthaler, especially after a police raid and maybe you'll



Laura MacArthur

get a "hung jury" or a "sympathetic jury?"

Yes, I'd be less than honest if we hadn't thought of that. In fact, that is one of the reasons. The media is extremely powerful and it has chosen to be sympathetic to Morgenthaler.

Is there potential for erosion of the commitment on the part of the provincial government?

The only way there would be any slipping if they got the STRONG feeling that the people of their province were backing down, or feeling less concerned about it. See, the government is really you and I. We have people in power that actually apply the law, but laws are a reflection of what society wants. So we're telling the upholders of the law, "We're behind you, we support you all the way."

The importance of christian principles

C.C.: I seem to detect an assumption in what you're saying that because we are law abiding and so many are adhering to christian principles and because there is a majority, therefore the government should act as it does, therefore we should have changes in the abortion legislation.

MacArthur: In Canada we have very high moral standards. Therefore the law is upheld. The law and support for the law work hand in hand. We see no reason for it going down because certainly as the Attorney-General and officials are finding out, the pro-life support is there.

The ultimate for us is to

educate people to the point that they say, we know abortion is not necessary in our society today, we won't have it, therefore we've got to change laws. We've got to change the Canadian Constitution, that's what it's heading for. Not a year or two, maybe not in my lifetime, but it's going to come.

How important do you think that christian influence is to the pro-life movement?

I think it is extremely important. The Catholics started up the movement, but we have found that over the

years, the Evangelicals, the Reformed, the Pentecostals, are coming out.

I think we all know that a prayer alone is no good and work alone is no good. I guess if you had to do one, I'd rather pray than work, but the two have to go together.

Should there be support services provided for the unwed mother?

We are a counselling service for pregnant girls. We will help them; we will see that they get the resources. There are not enough back-up resources in our society for

women who find themselves genuinely in trouble because of a proposed pregnancy. I am terribly suspicious of groups or a government who would say, you're not educated, you don't have a good job, you're having another baby, you're too poor, and we'll pay for your abortion through our OHIP.

It's very much easier to give a person 1-200 dollars than to fill the needs of that person. It's a cop-out. It is much easier than the 9 months we spend with them, talking with them. But see this is what society is about: a caring society.

Put your name on the dotted line:

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The undersigned firmly believe that each human life has a right to the utmost respect and protection from conception until natural death. We are convinced that human problems must be solved by loving and helping and not by killing. We are especially opposed to the establishment of any illegal, commercial, abortion chambers in this province.

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A petition campaign is going on that will draw the signatures of tens of thousands of those who are pro-life. During October, several newspapers will publish the names of all those who make a donation to cover the costs.

As the silent pro-life forces go public the impact of Pro-life may be substantial. There seems to be no doubt about the fact that many who are vaguely pro-life before were provoked to act by Dr. Morgenthaler's move to set up abortion "clinics."

There are some questions that the campaign raises. A comparison of the two specimens shown illustrates the problems. First, the signature statement from Hamilton is openly biblical.

There may be some question about the appropriateness of the text used, but there is at least an indication of a religious confession.

The second striking difference is the deletion of the last line of the Campaign Life statement: "We are especially opposed to the establishment of any illegal, commercial abortion chambers in this province. It makes the Hamilton statement more positive. The Campaign Life statement causes confusion too about whether the issue is that abortion chambers are "illegal" or whether the person who signs would support a legal one?

These groups are to be encouraged and supported in urging us to go public with our pro-life stance. We have been



Signature Statement

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Deuteronomy 30.19

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silent too long. Let's just be sure we do it well and our religious roots are clear.
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Towards a constructive resolution of the abortion dilemma

Submission to the Government of Canada by the Committee for Contact with the Government of the Council of Christian Reformed Churches in Canada

October 1983.

During recent weeks, public attention has been focussing on the legality of free-standing abortion clinics as advocated by Dr. Henry Morgenthaler and others. In the context of this development, the Committee for Contact with the Government of the Council of Christian Reformed Churches in Canada wishes to express its deep concern about the following:

a. the worsening polarization among Canadians resulting in the so called pro-choice and pro-life positions;
b. the concomitant reduction of a complex issue into simplistic and highly emotion-charged positions, defining the problem in rigidly individualistic and moralistic ideologies;
c. the subsequent danger of having the issue resolved, ultimately, on the basis of polls and electoral concerns rather than on the need to do justice and show mercy; and
d. the frightening possibility of reducing or removing from those most directly involved, namely the troubled expectant mothers and the unborn children, the compassionate counsel, generous aid, and governmental protection to which they are entitled.

We express this concern in the hope of contributing to a more constructive dialogue regarding our common responsibility to serve the public well-being. We do so on the basis of a special study adopted by the 1972 Synod of the Christian Reformed Church and subsequent decisions by this major

assembly. Speaking for the churches,

1. Synod affirms the unique value of all human life and the special relationship of man to God as his image-bearer.

2. Synod, mindful of the sixth commandment, condemns the wanton or arbitrary destruction of any human being at any stage of its development from the point of conception to the point of death.

3. Synod affirms that an induced abortion is an allowable option only when the life of the prospective mother is genuinely threatened by the continuation of the pregnancy.

The Synod also adopted the following statement on the role of the believing community:

1. Synod calls believers to a recognition of the need for Christian compassion and understanding accompanied by positive Christian action for the unwed pregnant girl, for families for whom the birth of another child looms as a very special burden, for those who are pregnant because of rape or incest, and for those families who already have

abnormal children or who face the likelihood or possibility of having an abnormal child.

2. Synod calls the churches to offer their full resources of counseling, encouragement, acceptance, and material and financial support to any girl or woman faced with the burdensome reality of an unwanted pregnancy. The churches should offer this support joyfully and without recrimination in the name of Jesus Christ by whose grace we all must daily live.

3. Synod declares that when a person has taken an action in regard to induced abortion which is contrary to the decisions of synod, we should be careful to deal with such a

justice, the government has its own legitimate role in decisions regarding life and death. No matter whether one considers the fetus a person or not, it is a form of human life. Therefore, the government cannot abrogate its responsibility and leave the decisions to the private discussions between mothers and physicians.

2. The government has a responsibility to protect human life at all stages of development. While unusual circumstances, e.g. a war, may require the termination of life, the government must operate with a presupposition in favour of preserving human life.

set in the context of policies regarding sexual relationships and parenthood. The government has a responsibility to protect marriage and the family as life-creating, life-supporting, God-given institutions. The government should foster respect and help create a positive environment where people can accept the responsibilities and joys of such relationships.

5. Governments should also consider public policies which could create a better public understanding of the issue.

Based on the considerations above, a holistic approach on the part of governments, churches, other institutions, and people is needed to respond to the problem. Government action should follow a two-pronged strategy: to promote alternatives to abortion, and to restrict unnecessary abortions.

On our part we commit ourselves to help foster a public atmosphere which promotes life in all its fullness, recognizes every human being as an image-bearer of God, and shows compassion for persons with responsibility for new life but without the necessary resources to develop such life.

It is our conviction that those who attach little value to unborn life should be urged to reconsider their conclusion. Those who show little concern for the difficult situations of many pregnant women should be encouraged to show more compassion and to direct equal attention to the need for life-supporting action.

The government has its own responsibility to help foster greater public sensitivity in this regard. Thus we might prevent current attitudes from hardening even further and promote a deeper commitment to social justice for all. Respectfully yours,

Committee for Contact with the Government of the Council of the Christian Reformed Churches in Canada

R. Klein, chairman, Pierrefonds, PQ; K. Vandergrift, vice-chairman, Edmonton, AB; C. Pleizier, secretary, Navan, ON; G. Corvers, Richmond, BC; J. DeVries, Jr., Winona, ON; G. Ensing, Vancouver, BC; H. Getkate, Belleville, ON; A. Van Eek, Waterdown, ON; W. van Geest, Rexdale, ON; G. Vandezande, Agincourt, ON; J. Westerhof, Willowdale, ON



person with loving concern rather than judgmental pronouncements.

4. Synod calls believers to a ringing testimony against the evils of abortion as practiced in our society, and encourage them to promote action and legislation that reflects the teaching of Scripture.

While several of our churches and many of our individual members have become increasingly active in a variety of support services and pro-life activities, we recognize that much more can and must be done by all of us in order to fulfill God's commandment to love our neighbours, especially the weak and the unprotected among us.

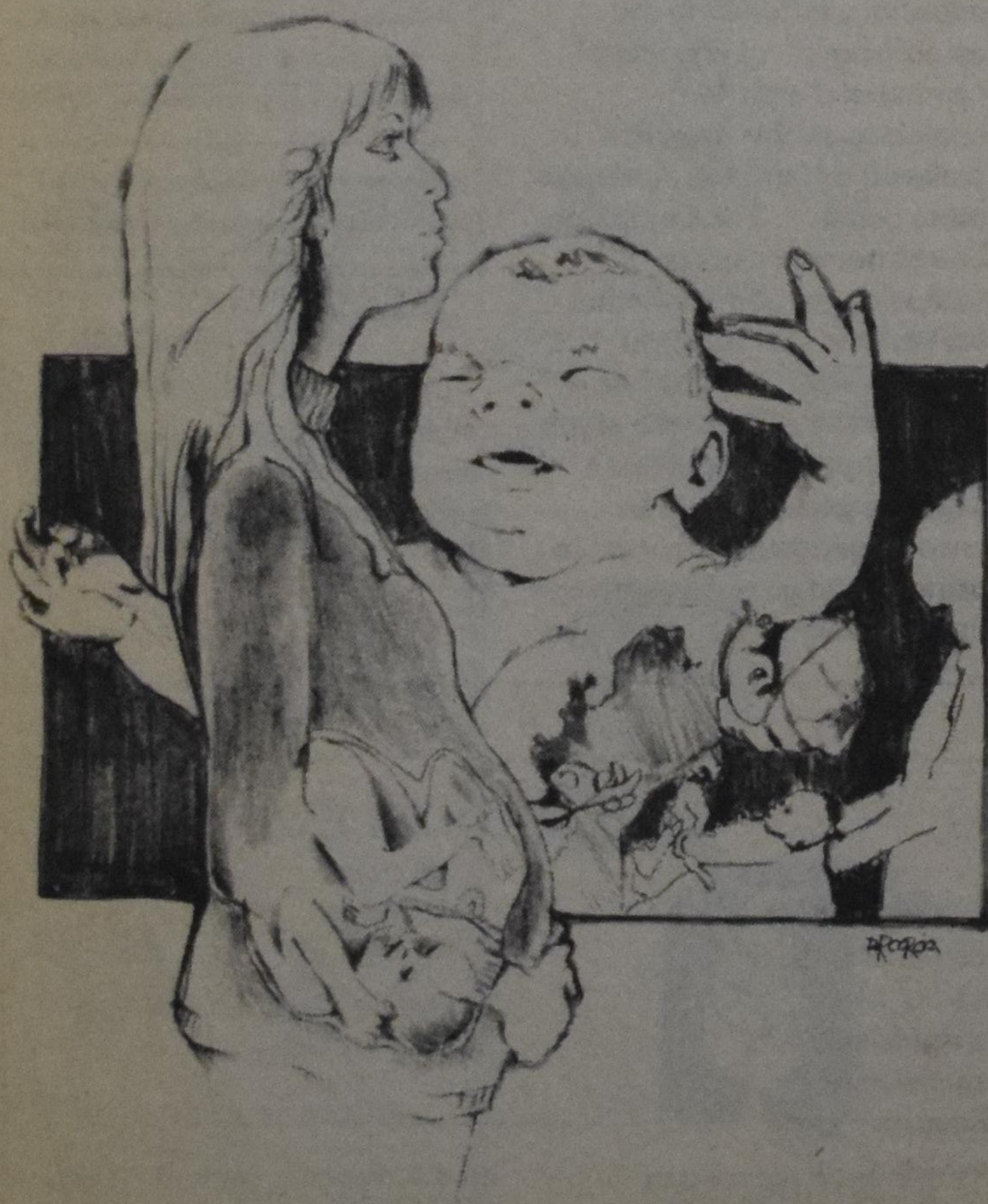
To provide a framework for considering possible government actions we offer the following guidelines:

1. As the administrator of

3. In order to fulfill its responsibility to protect life, the government must ensure that the conditions which support human life exist within its boundaries. Any meaningful right to life includes access to the basic necessities for the support of that life once begun.

Life-support also requires that citizens recognize their responsibilities towards each other in all of life's relationships. The government too has a legitimate role in providing support for women who are pregnant and who do not have adequate resources to provide for the new life. At the same time, the government must also call its citizens to recognize their responsibilities in sexual relationships and their consequences.

4. Any public policies regarding abortion must be





Specific recommendations for action on abortion

The following recommendations by the Committee for Contact with the Government will be placed before the Council of CRC in Canada for approval:

1. Alternatives to Abortion

We recommend the CCG ask both the federal and provincial governments (since they share responsibility for social policy) to develop legislation which would support the development of more readily available alternatives to abortion, especially for those who do not have adequate resources, economic, social, or psychological, to parent the new life they are expecting. These could include support for the extended family, promotion of adoption, economic assistance and counselling for the parents, and homes for pregnant mothers with no supporting relationships. Such programs should be provided through community-based non-profit agencies and include steps to foster greater responsibility in the sexual relationships which can lead to unwanted children.

At the same time we recommend that the Council of Christian Reformed Churches in Canada ask its diaconal agencies to give consideration to the churches' role in developing such support agencies as a healing presence in Canada.

2. Operation of Abortion Review Committees

We recommend the CCG ask the federal and provincial ministers of health to review the operation of the existing abortion review committees. While the federal government has responsibility for the Criminal Code which allows the committees, the provincial governments have jurisdiction over hospitals. The review should recommend ways to clarify the law in the following matters:

- the definition of health and the assessment procedure;
- include a requirement that all alternatives to abortion be given equal consideration in each case review;
- establish guidelines for the operation of the committees so they do reflect the intent of the law; the present law does not permit abortion on demand, yet it is common knowledge that the committee review is little more than a "rubber stamp process" in some hospitals;
- include protection for the rights of health care workers; doctors and nurses should not be penalized for refusing to assist in abortions;
- define penalties for not following proper procedures;
- broaden the composition of the abortion review committees; since abortion is not only a medical matter, consideration should be given to including people with qualifications in the ethical, social, and/or psychological dimensions of the question.

3. Abortion Clinics

We recommend the CCG continue to oppose the development of free-standing abortion clinics, since they would foster the use of abortion as a common birth control measure and would give little consideration to the ethical dimensions of abortion or possible alternatives to abortion.

4. Hospital Policies

At least two standard hospital policies should be reviewed in relation to abortion.

a. Informed Consent

For every operation doctors must sign a statement which indicates that the patient understands what is being done to him or her. In the case of abortions it is important for the long-term emotional health of the mother that she give full consideration to all aspects of the question before agreeing to the procedure. Advances in medical ability to observe fetal development make it easy to give a mother a very accurate picture of what abortion is. We recommend that, except in unusual circumstances, the informed consent procedure for abortions include:

- a routine ultra-sound with the screen in full view of the mother
- a film presentation of pre-natal development
- information about the frequency of possible complications

b. Removal of Healthy Tissue

To be accredited a hospital must prove, through review by a tissue committee, that healthy tissue are not being removed unnecessarily. It is inconsistent that a great deal of concern is shown for the removal of any other healthy tissue; yet a healthy fetus can be routinely removed. Further study is needed to find ways to remove this inconsistency.

5. Public Education

We recommend the CCG ask the federal government, as part of its preventive health care program, to sponsor a public education program which emphasizes the responsibilities which accompany sexual relationships and the advantages of raising children within the marriage relationship. The program should be geared to young people for whom role models are very important. The government has a legitimate role in providing information to counter the one-sided models which are offered by the dominant social forces. The success of such programs in promoting fitness (Participation), nutrition, awareness of drug and alcohol abuse, and safety demonstrates their effectiveness in changing lifestyles as well as providing information.

We recommend that the Council of Christian Reformed Churches encourage churches and their members to consider ways in which they could contribute to public education regarding the value of human life, the joys of responsibilities of sexual relationships, and the just treatment of women and children in Canadian society.

Pastoral letter

Rev. Leonard Schalkwyk



Take a mission tour

Recently we had the privilege to participate in a mission tour to the Zuni and Navajoh Indian tribes in New Mexico and Arizona. This is the oldest mission field of the Christian Reformed Church, started in 1896.

It has never been easy to serve the Lord in this part of His vineyard. The first missionary couples arrived in Gallup, New Mexico, when it had a population of 880 people and boasted 24 beer parlours.

It took many years of painstaking labour to find a few converts and to translate Bible portions and parts of the Psalter Hymnal. The Rehoboth mission school and the christian hospital struggled along. Many gave their time and talent. The cemetery at Rehoboth tells the story that some also gave their lives.

I have learned a great deal on this trip. One of these things is: never give up in the work of the Lord. Whether you are a butcher, baker or cabinet maker, keep at it.

There are days that you stand in your store and just feel like chucking it all. There are days that you walk into the barn and wonder whether you can take any more setbacks.

There are days that everything is well, but it has become so unbearably boring to you. Then remember these missionaries: simply go on in faith in whatever work God gives you to do.

One of the most touching things during the trip was the love which the Indians showed to us. We went to visit them, to "look at" them, in a non-committed way. But they welcomed us with open arms and a sincere smile. Why such a welcome? They told us how thankful they were that we had had a part in getting the Gospel to them. They asked us to thank the people back home for their prayers and for their gifts to Home Missions.

They said: "We would not know Jesus, if your people had not sent messengers to us." We could notice that Jesus meant a lot to them. We felt a bit ashamed: were we ourselves so happy to know Jesus?

We travelled from mission station to mission station. We heard choirs singing, listened to Navajoh testimonies and sang ourselves in the Navajoh language.

The tour blended nature and grace in beautiful reformed unity. We saw tourist attractions. The most spectacular sight was the 3-hour tour in flatbed trucks through a 36-mile long canyon. Looking up the steep walls, we noticed ruins of brick houses, built halfway up in caves and crevices of the rockface. They date from the Anasazi civilization, which existed 800 years ago, but was already extinct when the Spaniards came in the 16th century. New Mexico is one of the most beautiful places on earth. The car licence plates proclaim it as "the land of enchantment." And it is. From the flat fields rise majestically huge rocks of various colours. But the soil is not very fruitful. The best crop is rocks.

I live in the Holland Marsh. It is the "salad bowl" of Ontario, but cannot boast a grand canyon. It seems that nowhere on earth is the perfect place. The Bible agrees. When I visited New Mexico as a seminary student, I thought: "What a great place! Everybody should live here!" This time I thought: "How can those people put all those rocks to good use?"

Either you have the rocks and no fruit. Or you have crops, but no majestic canyon. In Jesus, however, we find all and everything. The Old Testament often calls God a Rock. That means He is dependable; He will not give way under you. However, Jesus is not a dry rock. I Corinthians 10 says that they drank from the supernatural Rock and the Rock was Christ.

Some people have a solid foundation as Calvinists, which is of utmost importance. But some of those rocks are oh so dry. No tearful testimony is heard, as we experienced in Navajoh land. Yes, in those services was emotion, but controlled emotion. There was the supernatural Rock; therefore, in that desert the spiritual water was freely flowing.

The Christian Reformed Church has been working here for close to 90 years. Yet the churches are small. The biggest church has 46 families and the smallest 17 families. Often the question has been asked in CRC history: "should we give up? This is just plowing on rocks!"

However, if you have seen the light of the Holy Spirit in the eyes of the Christians, you cannot betray them. That is why the Christian Reformed Church has never felt the freedom to drop this field.

The returns may be meager (in numbers), but think of the many Indians who through the years have died in the Lord. They now rejoice before God's Throne. How many Zunis and Navajohs are there now in glory? We do not know the number, but there are quite a few! The angels are very happy about this mission field, for they already start singing for joy when only one sinner repents!

We visited a meeting of the newly organized classis Red Mesa. Missionaries and native pastors and elders spoke together in English and Navajoh, on how to help each other in the work of the Lord. Vigorous evangelism programs are being carried out by all churches.

At the end of the tour one person remarked to me: "This tour has given me a lot more than I expected from it. I'll never be the same person again."

So if you are depressed, if you have reached a mental block, if you need a spiritual uplift and bodily recuperation, take a christian tour.

Our body and spirit are closely correlated; therefore, take a break that is refreshing for your whole person: body, soul and spirit.

Tours are offered by Reformed Bible College, Home Missions, Back to God Hour, Canadian Home Bible League, and other organizations.

Vacations are over. Plan your next vacation well!

P.S. Volunteers are needed in Rehoboth, New Mexico — also in other places. Willing and qualified workers between 18 - 81 are welcome.

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BIRTHS

BENNINK: Fred and Arlene welcome with much love and thankfulness, their precious gift from God, **AARON WILLIAM**. Aaron was born on September 16, 1983, weighing 7 lbs. 9 1/2 oz. (3440 gr.). He is the first grandchild for Mr. and Mrs. William Bennink of Grimsby, Ont., and the fourth grandchild for Mr. and Mrs. Adrian VanGeest of Grimsby, Ont. Proud first-time great-grandparents are Mr. and Mrs. Arend Bennink of Smithville, Ont. and second-time great-grandparents are Mr. and Mrs. Otto Siderius of Dunnville, Ont. 223 Ridge Rd. E., Grimsby, ON L3M 4E7

VANDERKLOK: "Sing to the Lord a new song, for he has done marvelous things!"
 Don VanderKlok and Gwendolyn Dekker rejoice in the birth of their first child, a daughter, **JOZINA MADOLYN**, born August 3, 1983. Proud and happy grandparents are Henry and Magdalena Dekker of Strathroy and Richard and Nell VanderKlok of Kalamazoo, Mich. Jozina resides at 41 Redwood Ave., Toronto, ON M4L 2S5

VANDERVEEN: We, Edward and Irene, give thanks to the Lord for the birth of our second daughter, **NATALIE CHRISTINE**, born September 7, 1983, a sister for Danielle. Edmonton, Alta.

MARRIAGES

RENSINK-BUSSINK: Believing that the Lord has brought them together, we, the children, of Mrs. **DINY RENSINK**, are happy to announce the forthcoming marriage of our mother to Mr. **HERMAN BUSSINK** of Brantford, Ont. With love and congratulations from: Hank & Fransina Rensink; Rachel, Heather, Krista — Georgetown, Ont. Lynda & Bill Westervelt; Chris, Bradley — Bloomfield, Ont. Annette & Joe Keough — Kingston, Ont. Darlene Rensink — Calvin College The wedding will take place in Picton, Ont., on Saturday, October 22, 1983. Rev. P. DeVries officiating. Future address: Stanley St., Brantford, Ont.

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MARRIAGES

RITCHIE-VISSER: Mr. and Mrs. Earl Ritchie and Mr. and Mrs. George Visser, are pleased to announce the forthcoming marriage of their children, **WENDY-ANNE** to **ADRIAN ROY**. This joyous occasion will take place, D.V., on Saturday, October 15, 1983 at 2 o'clock p.m., in the Trinity Anglican Church, Simcoe, Ont. The Rev. Canon H.L. Parker officiating. Future address: 383 Colborne St. N., Simcoe, Ont.

GUTHER-PRINS: Mrs. Theresa Guther is pleased to announce the wedding of her daughter, **JEANETTE MARGARET** to **TENUS PRINS**, son of Mr. and Mrs. James Prins. The wedding will take place October 15, 1983, at 2 p.m. at the Bethel Chr. Ref. Church, Hwy. #5, corner Kerns Rd. Pastor J. Postuma officiating. Future address: R.R.#1, Troy, ON L0R 2B0

ANNIVERSARIES

1958 October 25
 Wedding Text: "The Lord is my shepherd" (Psalm 23:1). With praise and thanks to God, we are pleased to announce that our parents,

CASE and JENNY BRUULSEMA
 (nee Bootsma)

will be celebrating their 25th Wedding Anniversary. To celebrate this special occasion, we will be having an open house on October 29, 1983, from 8-10 p.m., in the Carluke Community Hall. Friends and relatives are cordially invited. Best wishes only please. Congratulations and love from: Tom Cathy & Mark Harold Gerald Annette David Ivan Home address: 743 Carluke W., Ancaster, ON L9G 3L1

Surhuisterveen, Alliston
 Friesland Ont.
 1933 1983

October 19
 With praise and thanksgiving to the Lord, we are happy to announce the 50th Wedding Anniversary of our parents,

GERRIT and JANTJE
 te NYENHUIS
 (nee Van Wierren)

We pray that God will continue to bless you and grant you many more years to come.

Congratulations and with love from: Maaike Algra; Janneke & Pieter Mulder, Hielko, Jacob; Sjoerdinneke & Henk; Hilly-Eke; Nienke

Geert & Geertje Nyenhuis; Edith & John Van Bruggen, Johnny, Lisa; Judy, Gary, George, Terry Atze & Betty Te Nyenhuis; Gerard, Ate, Dinneke, John-Henry Andy & Jane te Nyenhuis; Edward, Jaqueline, Evelyn Eric & Corrie Nyenhuis; Cathy, Lisa Bob & Hilda Haak; Jacob, Jerry, Janet

Albert & Sya Nyenhuis; Jeffrey, Connie, Karen Bas & Edna Brouwer; John, Fred, Eric, Jerry Nick & Betty Nyenhuis; Scott Eric & Nancy Brouwer; Robert Michael Nyenhuis John Nyenhuis Open house will be held on Saturday, October 22, 1983, from 3-4:30 p.m., at the Chr. Ref. Church, Downey Ave., Alliston, Ont. Home address: 158 Wellington St. W., Alliston, ON L0M 1A0

ANNIVERSARIES



Congratulations to Martinus and Hendrika Veenhuis (nee Begleneman) who will celebrate their 50th Wedding Anniversary on October 27.

Warnsveld (Geld) Westville, NS
 1933 1983

October 27
 With thankful hearts to our Lord, we are happy to announce the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,

MARTINUS (Marty)
 and
HENDRIKA (Riek)
VEENHUIS
 (nee Begleneman)

Congratulations, Mom and Dad. We wish you God's continuing care for the years to come. Gerry & John Van Zeumeren John & Anne Veenhuis Henk & Maria Veenhuis Annebeth & John Dykstra Marty & Patricia Veenhuis and 26 grandchildren, 4 great-grandchildren.

Home address: R.R.#2, Westville P.C., NS B0K 2A0

Vianen Embro
 1933 1983
 On October 19, 1983, the Lord willing, we hope to celebrate the 50th Wedding Anniversary of our parents and grandparents,

PETER J. and MARGARET
VERHOEF
 (nee van Tilburg)

Psalm 37:5 was their wedding text. We pray that God may continue to bless them in the years to come. Congratulations and best wishes from your children and grandchildren:

Albert & Alida De Boer; Margaret, Eric — Embro, Ont. Alf & Helen Versaavel; Peter, Paul, Debbie, Becky — Tavistock, Ont. Jim & Carol Verhoef; LeeAnn, Michelle, Judy — Embro, Ont. Home address: R.R.#1, Embro, ON N0J 1J0

Wellandport Welland
 1958 1983

October 10
 "Welcome one another, therefore, as Christ has welcomed you, for the glory of God" (Romans 15:7). With thankfulness to God our Father in heaven for his faithfulness, we hope to celebrate the 25th Wedding Anniversary of our parents,

JOHN and JOANNE ZWIER
 (nee Postma)

We pray that God will continue to bless their lives together for many more years to come.

Marten & Alice Zwier — Port Colborne Wendy & Adrian Langenberg — Fonthill Bernice & Jeff Weima — Grand Rapids Alice & Peter Spyker (boyfriend) — at home Home address: 4 Woodgate Dr., Welland, ON L3C 3H6

Essex Newmarket
 1958 1983

October 10
 With joy and thankfulness to our God, we, the children of,

DOUGLAS and WILHELMINA
RADERSMA
 (nee Postma)

are happy to announce the 25th Wedding Anniversary of our parents. It is our prayer that God may continue to bless them with many more years together in health and happiness.

Congratulations and love from: Harry Frederick Bryan Gary Harvey Home address: 1069 Gorham, Newmarket, ON L3Y 5G9

OBITUARIES

"He who was seated on the throne said 'I am making everything new' ..." (Rev. 21:5-7).
 On Monday, September 19, 1983, the Lord took to his eternal glory our dear husband, father, grandfather and great-grandfather,

RONALD BOELEN

at the age of 80 years. Beloved husband for 55 years of Audrey Boelens (nee Eelkema). Dear father of: Menno & Jenny Boelens — North Battleford, Sask. Wes & Frances Boelens — Wyoming, Ont. Bill & Betty Hoekstra — Kitchener, Ont.

Also survived by 14 grandchildren, one great-grandson, one brother and five sisters. Predeceased by 1 brother and 1 sister.

Funeral service was held at the First Chr. Ref. Church, Kitchener, Ont. on Thursday, September 22, 1983 at 2 p.m. Rev. J. Van Dyk and Rev. J. Kuntz officiated. Home address: Trinity Towers, 7900 McLaughlin Rd., Brampton, Ont.

On September 28, 1983, the Lord took unto himself our dear brother, brother-in-law and uncle,

ANNE DE VRIES

at the age of 71 years. Beloved husband of Vera De Vries-DeGroot May the Lord comfort and strengthen her.

Y. & R. VanderGraaf-DeGroot — Holland P. & J.W. DeGroot-DeVries — Holland S. & T. Runia-DeGroot — Burlington, Ont. D. Pitstra-DeGroot — Holland and nieces and nephews Home address: 664 Inverness Ave., Burlington, ON L7T 3S8

OBITUARIES

What though the tempest rage
 Heaven is my home
 Short is my pilgrimage
 Heaven is my home
 And time's wild wintry blast
 Soon will be over past
 I shall reach home at last
 Heaven is my home
 In full assurance of his faith, after suffering for a time, our heavenly Father called home in his eternal glory, on September 30, 1983, our dearly beloved son, brother, brother-in-law and uncle,

LUITSEN (Chuck) HOGEVEEN
 at the age of 50 years.
 Dear husband of Alice Hogeveen (nee Ten Brinke).

Loving father of Jeff & Faith — Calstar Centre Bert — at home Michelle — at home Joanne — at home Sadly missed by his parents: Mr. and Mrs. Jerry Hogeveen, Sr. — R.R.#4, Simcoe and brothers and sisters: Andy & Pat Hogeveen Grace & Ron Koornstra Ann & Melvin Werkman Peter & Tilly Hogeveen Sietske & Homme Wolthuisen — The Netherlands

Andy & Dinie Hogeveen Frances & Ted Douwes Shirley & Ibe Bergsma Sylvia & Ted Visser Toby & Sally Hogeveen We pray that the Lord will give strength and comfort to Alice and the children in this difficult time. Home address: R.R.#1, Calstar Centre, Ont.

Op 12 september 1983 nam de Here tot zich ons trouw medelid

AKKE ALICE PIERSMA
 op de leeftijd van 78 jaar. We bidden dat we Here de familie nabij wil zijn in het verlies van hun liefderijke moeder en grootmoeder. We weten dat zij nu juicht voor de troon van God. "Golden Age Club" Wellandport, Ont.

Suddenly God called home, after a short illness, on September 27, 1983, our very dear son and brother,

BERNARD ARIS PRINZEN
 (Ben)

at almost 17 years of age. Predeceased by his father Marinus Prinzen in 1980. Missed by his loving mother Mary Prinzen (nee Ellen). and his sister Linda & Steve (boy-friend) Psalm 23. Home address: R.R.#2, Bloomfield, ON K0K 1G0

Monster Z-H Brantford, Ont.
 The Netherlands Canada
 September 18, September 22,
 1903 1983
 "For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens" (2 Corinthians 5:1). On September 22, 1983, peacefully after a lengthy illness, the Lord took home, our dearly beloved husband, father, grandfather, and great-grandfather,

LEENDERT VAN HOLST

Husband of: Maartje Van Holst (nee Bultelaar). Father of: Betty & Gerry Verschoor — Mount Pleasant Jack & Jean Van Holst — Parksville, BC

Tony & Bill Verboon — Cambridge Leo & Della Van Holst — Brantford Ina & Guy Van Leeuwen — Brantford

Bert & Jane Van Holst — Brantford Art & Sally Van Holst — Brantford 24 grandchildren and 12 great-grandchildren. Funeral services were held on September 26, 1983, in the First Chr. Ref. Church of Brantford, Ont. Rev. T. Hoogsteen and Rev. J.W. Jongsma officiated. Home address: 82 Ivanhoe Rd., Apt. D, Brantford, ON N3R 6V6

Classifieds

OBITUARIES

After a very short illness, the Lord took to himself our dearly loved grandson, nephew and cousin,

BERNARD ARIS PRINZEN on September 27, 1983, at almost 17 years of age.

May God strengthen his mother and sister, Mary and Linda.

His loving grandparents: Mr. and Mrs. G. van Dijk — Orillia Aunts, uncles and cousins: Grace & George Rhebergen Pete, Wayne, Ellen — Belleville Cor & Susan Ellen

Patrick, Theresa, Christopher — Stoney Creek

"We know that in all things God works for good with those who love him, those whom he has called according to his purpose" (Romans 8:28; Good News Bible).

On September 12, 1983, the Lord granted our mother,

MARIA PETRONELLA VAN RHYN

her wish to be taken home, to live with him forever.

She is survived by her children: Ini & Ted Jager — Edmonton, Alta. Ann & Albert Rolleman — Surrey, BC

Bernard & Wilma Van Rhyn — Prince George, BC

Dixie & Jack Van Der Vinne — Edmonton, Alta.

Mary & Ed Wiersema — St. Albert, Alta.

Gerda & Len Heerema — North Vancouver, BC

Benna & Peter Nicolai — Brampton, Ont.

Gerry & Alice Van Rhyn — Calgary, Alta.

Pieta & Herman Borkent — Edmonton, Alta.

as well as 34 grandchildren and 18 great-grandchildren. Edmonton, September 26, 1983.

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LANGLEY: The Langley Christian School of Langley, BC, due to retirement, is accepting applications for principal for the 1983-84 school term. The school has 191 students and is growing; 11 staff members, and a new facility; experience preferred — because of the multi-denominational make-up of school, candidates should be able to effectively deal with the entire christian community. For job description, statement of faith, applications, etc., contact: The Search Committee, Langley Chr. School, 21789 - 50th Ave., Langley, BC V3A 3T2. Applications will be accepted until November 30, 1983. Appointment will be made by January 9, 1984.

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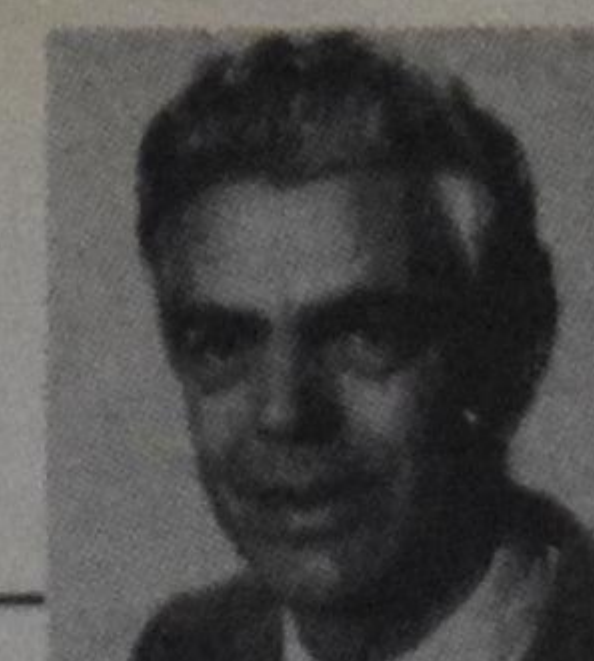
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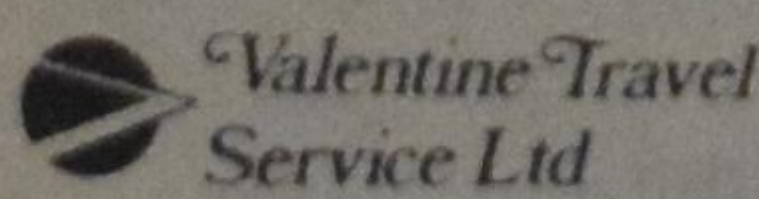
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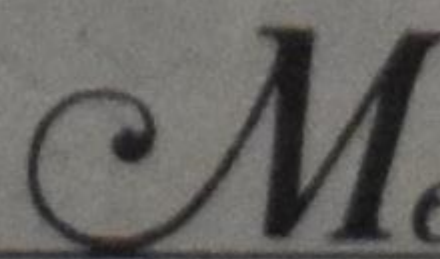
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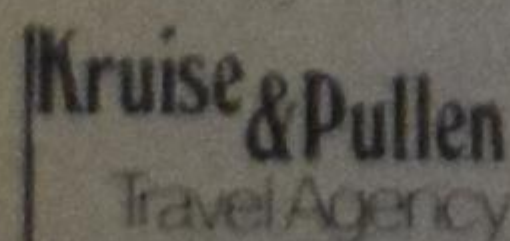
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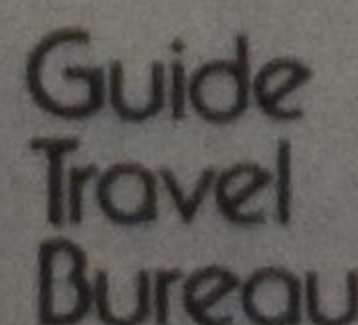
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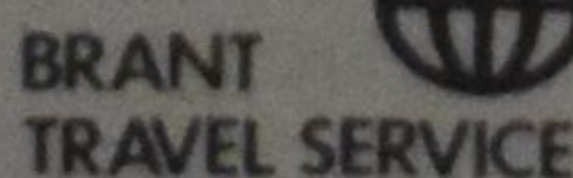
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Dutch

Uit Nederland

Vervolg van blz. 17.
procent van de Nederlanders schrijft met de linkerhand, waar uit blijkt dat op scholen de linkshandige werd aangezet om met de rechterhand te schrijven.

Deze dwang lijkt nu te zijn weggefallen, want bij jongeren onder de 35 jaar, blijkt 9 procent linkshandig te schrijven.

In Hoogeveen heb je geen kist nodig

Het ter aarde bestellen volgens de Islamitische regels, waarbij het stoffelijk overschot zonder kist wordt begraven, wordt mogelijk in de Drentse gemeente Hoogeveen.

In gezamenlijk beraad van de burgemeesters van Assen, Emmen, Meppel en Hoogeveen met de hoofdofficier van justitie in Assen, is afgesproken dat strafvervolgning achterwege blijft bij het begraven zonder kist. Dit gebeurt in afwachting van de wijziging van de wet op de lijkbezorging, die nu nog bij de teraarde bestelling een kist voorschrijft.

Om te voorkomen dat veel Islamieten van buiten de provincie nu in Hoogeveen zullen worden begraven, is besloten voor die groep een aanzienlijk hoger tarief te berekenen. De Islamitische begraafplaats in Hoogeveen, een met een eigen toegangshek afgescheiden gedeelte van de algemene begraafplaats, is de enige in zijn soort in Noord Nederland en de tweede in Nederland.

Wim Kan was een cultuurdrager

Het plotseling overlijden van Wim Kan krijgt ruim aandacht in Vrij Nederland, Elseviers Magazine, Hervormd Nederland en De Tijd. Dat laatste blad legt grote nadruk op de twijfels en gevoeligheden van deze grote cabaretier:

"Er lag zoveel gevoel bij de conferancier wiens voortdurende onzekerheid de omgang voor velen tot een martelgang maakte. Hij trok zich alle kritieken aan en bewaarde ze in 12 plakboeken, die nu berusten bij het nederlands theaterinstituut ..."

De Tijd vond daar ook curieuze brieven: wanneer De Quay of Drees in de zaal zat wilde Kan best bepaalde grappen achterwege laten. Het artikel gaat ook in op de tegenvallende, en laatste oudejaarsconference, nu 9 maanden geleden:

"Het is de tragiek van Wim

Kan dat het hoogtepunt waarop hij zich bevond, nog moest worden gevolgd door een inzinking. Het is ook veelzeggend dat zijn laatste conference dezer dagen in de kranten vrijwel niet meer is vermeld en nog slechts heel kort te zien was in het herdenkingsprogramma van de VARA, vrijdagavond. Wim Kan zij veel vergeven ..."

In Vrij Nederland wordt Wim Kan herdacht door o.a. Anton Koolhaas:

"Altijd als er iemand sterft is er een kring van bekenden die ontsteld is of verdrietig, of begaan, en doorgaans betreurt men het hem of haar nooit meer te zullen zien of horen. Maar in het geval van Wim Kan flitste bij het bericht van zijn dood een licht waarin hij praktisch voor iedere

nederlander even stond te praten en ging het ook door ons allemaal heen als een buitengewoon treurig feit: Wim Kan is dood ..."

Hervormd Nederland vroeg aan Kan's jongere collega, Seth Gaaikema, wat de invloed was van het cabaret van Wim Kan:

"Ik denk stellig dat hij de carrière van bepaalde politici heeft beïnvloed. Mensen hadden van sommigen een gedachte, die ze niet nauwkeurig onder woorden konden brengen, bijvoorbeeld wrevel, of wat dan ook. Dan kwam Kan en formuleerde in één zinnetje wat we allemaal dachten, en daarmee kreeg ons oordeel zijn beslag ... Wim Kan is de grootste conferancier die we hebben gehad, een cultuurdrager ..."

Het geheim van de smid

Elseviers Magazine heeft een omslagartikel over de nederlandse wapenindustrie, een tak van nijverheid die bijna net zoveel uitvoert als de nederlandse kaasindustrie. Elseviers hamvragen: welke wapens maken we en waar gaan ze naar toe???

De recente rampen bij de kruittfabriek in Muiden doen Nederland weer beseffen dat we niet alleen een vredelievend maar ook een explosief land zijn. Nederland, land van tegenstellingen, we houden niet van wapens, maar we maken ze wel. Elsevier maakte een portret van onze wapenindustrie en ontdekte

het grote dilemma:

"Zorgelijke gezichten rond de nederlandse wapensmidse: het gaat redelijk goed. Zelfs de export trekt wat aan. En dat is nu juist het zorgelijke, want Nederland is voor vrede op aarde. Maar we willen ook graag aan het werk blijven, dus produceren en leveren we ..."

Elsevier vraagt zich af waar al die wapens eigenlijk naar toe gaan en komt tot de conclusie dat dat het geheim van de wapensmid is, een geheim waar zelfs het parlement geen inzicht in heeft ...

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Persoverzicht

Carl D. Tuyt



Het klonk alsof Trudeau nog lang niet van plan was om met pensioen te gaan in een rede voor het provinciale partij congres in Quebec. Onze 63-jarige prime-minister sprak als een man die nog heel veel plannen in petto heeft. Hij had net drie dagen doorgebracht in New York waar hij met andere regeringshoofden had overlegd. Ook in de Kamer was de baas in topvorm.

Er was een interessant debat over het buitenlands beleid. Trudeau, immer de realist, wil nu, na de tragedie van het Koreaanse passagiersvliegtuig weer verder, en hij maant de Westerse landen om het gesprek met Moskou niet te staken. In de loop van zijn opmerkingen noemde hij het tragiese gebeuren een ongeluk, en dat werkte als een rooie lap op een stier voor de oppositie. Mulroney was er als de kippen bij en gaf weer eens een mooi nummertje verontwaardiging weg.

Het moet mij van het hart dat Trudeau inderdaad ook in dit geval op en top staatsman blijft. Hij heeft gelijk als hij zegt "dat de wereld op de rand van ramp en kernoorlog schommelt", en het is goed dat tenminste ergens de stem van rede gehoord wordt.

De steevastste antwoorden van de Liberalen in de Kamer op elke speech en opmerking van Mulroney zijn dat de leider van de oppositie misschien wel de klok heeft horen luiden, maar zeer zeker niet weet waar de klepel hangt of ooit gehangen heeft. Nu is het natuurlijk wel zo dat Mulroney nog

heel wat moet leren maar hij is natuurlijk niet helemaal van gisteren.

Onze minister van Transport-zaken leeft in een verhouding die vroeger "hokken" genoemd werd en nu vooral in Nederland schering en inslag is. Niet alleen heeft Zijne Excellentie de hele trouwplechtigheid maar afgeschreven, hij neemt zijn levensgenoot (zo wordt dat geloof ik genoemd) ook maar mee als hij voor regeringszaken moet reizen. "Het kost geen cent meer" is zijn verdediging, en het is tekenend voor onze tijden dat het debat zich daar op toe spitste, alsof er niets anders in het geding was.

De man die een tijdje geleden Canada van de economiese ondergang wilde redden is via het gerecht gepresenteerd met een zeven miljoen rekening van een helderziende. Deze dame beweert dat zij Pocklington helderziend advies had gegeven.

De regering van Renee Levesque, platzaken de lamp schuin hangend in de provinciale kas, gaat nu belasting op footjes heffen. Taxi chauffeurs, kelners en naaktdansers moeten gaan opgeven hoeveel fooi ze ontvingen. Zal daar effe mee gesmokkeld gaan worden.

In Israël zit Shamir te modderen om een kabinet bij elkaar te schooiën. Het wil echter niet lukken. Er zit net zoveel

akkoord tussen de partijen als tussen erfgenamen die om centen vechten.

In Noorwegen werd bekend gemaakt dat de Nobelprijs voor vrede werd toegekend aan Walesa, de Poolse vakbondleider. 't Is niet dat ik de man de centen misgun, maar de beslissing heeft een politiek luchtje volgens mij.

En Duitse generaal is benoemd tot kommandant van de NAVO troepen in Centraal Europa. Het is Generaal Leopold Chalupa. Ik zie die man al rond lopen met zijn pet schuin op zijn hoofd.

De onderhandelingen tussen Moskou en Washington over middellange afstands-raketten in Genève zullen doorgaan, ook na een eventuele plaatsing van de Amerikaanse raketten in West-Europa. Dat heeft de Amerikaanse vice-president Bush in de Roemeense hoofdstad Boekarest verklaard.

Het was Prinsjesdag in Den Haag. Koningin Beatrix werd weer vergezeld door Claus. De troonrede deelde mede dat de belastingdruk heel licht zal dalen, maar dat ook de koopkracht voor alle inkomstengroepen naar beneden zal gaan.

De Sowjet-Unie is bezig met de bouw van drie nieuwe bases voor SS-20-raketten die op West-Europa worden gericht, en iedere basis zal plaats bieden aan 27 raketten. Het is geen wonder dat de mensen in Europa zo in de knijp zitten.

Europa is al lange eeuwen het slagveld van de wereld geweest. De woorden van Johannes Paulus II zijn uitermate urgent: "Als uitvloeisel van de eerbied die de mens past voor de schepping, moeten wegen worden gezocht om te komen tot humanisering van wetenschap en techniek." Hij sprak deze woorden tot een vergadering van 1200 vertegenwoordigers van kunst en wetenschappen en media in de Hofburg te Wenen.

Is er iets dat U en ik als individu kunnen doen in deze benarde tijden om bij te dragen tot vrede? Zeker! Maak vrede in uw eigen hart, eigen huis, eigen kring, eigen kerk en volg het woord van de apostel: Houdt zo mogelijk, voor zover het van U afhangt, vrede met alle mensen. Een taak waar velen van ons de handen vol aan hebben. Ik tenminste wel. Er is namelijk ook koude oorlog in de kerk. Als U 't niet gelooft kent U de duivel nog niet.

"Moeten (Mogen) we ons afvragen waar we het meeste kunnen bereiken voor het Koninkrijk Gods?"



Onze redakteur kwam al gauw met zijn "verhelderende toelichting" op wat hij bedoelde in een editorial, toen hij zei dat we in het christelijk bezig zijn in de wereld "strategisch wijs" moesten handelen. In een van mijn vorige artikelen, beweerde ik dat we niet "strategisch wijs" moeten handelen, maar "kinderlijk gelovig."

Onze redakteur schrijft: "... er is zoveel kwaad in de wereld dat het onmogelijk voor ons is om overal de strijd op te nemen voor Christus. Als dat zo is, dan mogen we toch wel een beetje strategie gebruiken? We mogen ons toch wel afvragen, waar kan ik het meeste bereiken voor het koninkrijk Gods?" De Redakteur vervolgt: "Zullen we al onze krachten en hulpbronnen inzetten voor het oprichten van een christelijke politieke partij ...? Ik geloof van niet. We

moeten ons verstand gebruiken ..."

In antwoord hier op graag het volgende: Ik geloof niet dat God van ons vraagt om overal de strijd op te nemen waar het kwaad de kop maar opsteekt. Hij eist in Zijn wet alleen maar van ons dat we de rechte keus zullen doen als we voor een keus geplaatst worden.

Zoals de eerste Christenen er niet over gedacht hebben om een christelijke partij op te richten, besloten ze, in geloof, om toch maar direct te weigeren om de keizer goddelijke eer te bewijzen. Ze dachten er ook niet over om "iets te bereiken" (Waar vraagt Christus eigenlijk van ons om "iets te bereiken"?)

In mijn artikeltje heb ik, dunkt mij, helemaal niet gerept over het oprichten van een christelijke politieke partij. 'k Heb er alleen maar op gewezen, dat we als Christenen in Canada een politieke roeping hebben! Niemand kan beweren dat we niet voor die taak geplaatst worden. Die taak hoeven we niet te zoeken: ze is er. Van alle kanten komt ze op ons af. Het enige wat ik graag zou zien is, dat wij, zoals de eerste Christenen, onze politieke roeping weer bewust worden.

Of we ooit iets zullen "bereiken", dat weet ik niet. Dat is Koning Christus' kant van de zaak. Niet de onze. Wat ik wel weet is, dat Christus

beloofd heeft dat Hij met ons zal zijn als we het evangelie aan de wereld verkondigen "de volken lerend, al wat Ik u geboden heb," en: "Ziet — Ik ben met u tot aan het einde van de tijd!"

Politiek gesproken zijn we al zo sterk beïnvloed door de wereld rondom ons, dat we het bijna als een evangelie beschouwen dat we perse moeten stemmen. Waar eist God van ons dat we MOETEN stemmen? God vraagt alleen maar van ons dat we onze politieke roeping vervullen. Dat we op politiek gebied moeten profeteren: Zo zegt de Here.

En als we dat niet via de stembus kunnen doen, dan moeten we elk ander middel aangrijpen om de wereld te laten weten wat de Here zegt in verkiezingsdagen en daarna tot aan de volgende verkiezing.

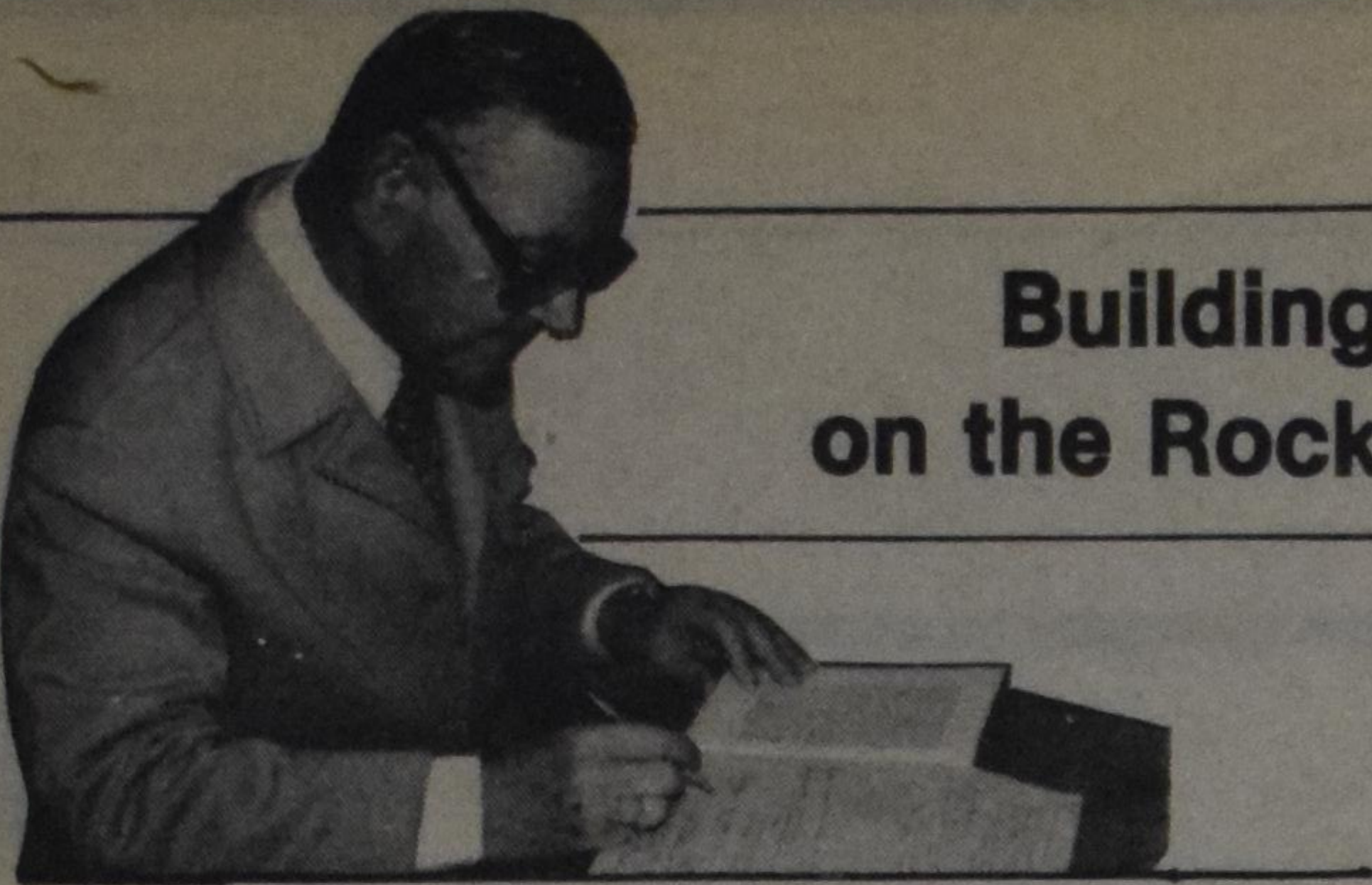
Als ik dit zo beweer dan wordt me tegen geworpen: Maar als je niet stemt, gaat je stem verloren, of: we moeten het minste van twee of drie kwaden kiezen! Is dat wat God van ons vraagt?

Ik zal het toejuichen als er voldoende politiek bewustzijn onder ons Christenen is, dat men in verkiezingsdagen een advertentie van een halve of hele pagina in de krant zet en duidelijk maakt waarom Christenen niet kunnen stemmen. En dan een lange lijst van namen. Ik denk zo dat

zo'n getuigenis veel meer indruk maakt dan stiekum in een stemhokje de minst kwaai te kiezen!

Dus tussen de verkiezingen zullen we politiek moeten evangeliseren onder andere Christenen en "profeteren" voor de wereld rondom ons. Daar hoeven we geen partij voor te hebben; alleen maar een politieke "beweging." Als de "nieuwe" mensheid moeten we ons wel voorbereiden alsof we tot regeren geroepen worden. Ons profeteren moet geen "hete lucht" zijn. We moeten wel degelijk over de problemen van de tijd nadenken en er een antwoord voor trachten te vinden, geleid door de Geest Gods in Zijn Woord.

Of we dan iets zullen "bereiken"? Dat weet ik niet, maar dat slot van Jezus' woord: Ziet, Ik ben met U tot aan het einde der wereld, laat me toch niet los. Want er is niets meer onweerstaanbaar dan een gehoorzame "gemeenschap der heiligen."



Building on the Rock

Are we pure in heart?

Blessed are the pure in heart ...
Matthew 5:8

One day the Pharisees came to Jesus criticizing his disciples because they did not wash their hands before eating. Jesus said: "Whatever goes into the mouth does not defile a man, but what comes out of the mouth proceeds from the heart, and this defiles a man; for out of the heart come evil thoughts, murder, adultery, theft, false witness and slander.

Our heart is the inner centre of life. If you would ask the most holy Christian to lay open all the thoughts and desires of his heart, he would certainly refuse it. Who wants to make public the dirty source of iniquities of his inner life?

Who are the pure in heart?

There are two answers. First, we may say that we are pure. Secondly, we must say that we *have to become* pure.

We are pure in Christ. Take a white sheet of paper and look at it through green sunglasses. The white sheet looks green. In that way God will regard us through Jesus Christ. Unclean hearts become clean in his sight.

But what we are in Christ must become a reality. That is a work of Christ's Spirit. But it must also be our struggle.

Sometimes it has been said that it is impossible to fight against sinful desires, because they come up by themselves, unexpectedly from the most hidden unconscious depths. However, there is a rule that they increase in proportion as we give into them. The more we add fresh fuel to sinful tendencies by means of certain books, magazines, movie-scenes and the like, the more they will come back. But if we suppress them in the strength of Jesus Christ, they will diminish.

Rev. Henry Van Andel

Van Andel is a retired minister living in Burnaby, BC

Books

Young adult

A testimony of God's faithfulness

Tommy, the Comeback Kid, Thomas Fulghum, Victor Books/Scripture Press, 1983; hc., 130 pp. Carmen Hollaar, Edmonton, Alberta.

Tommy, a boy in Quito, Ecuador, was left to die on a deserted street. As a victim of a hit-and-run accident his nightmare began on a stormy, dark night in his childhood, and continued right into his teens. He was injured beyond recognition, and the prognosis for recovery, or even life itself, was grim. In the book, Tommy's father tells of his son's courage and determination to recover from the devastating accident.

The author also shares

Tommy's struggles in reclaiming his dreams and his hopes, despite the agony and the doubting he experienced. He not only relates the youth's strengths, but also his weaknesses. It is this kind of honesty that makes the book a realistic portrayal of life.

A Christian perspective is maintained throughout the book since the author examines his questions in the light of God's Word. The biblical quotations and personal interpretations, however, are sometimes quite lengthy.

The book itself is not difficult reading because the author simply states his personal feelings and emotions. The story can be

particularly meaningful to other families which have experienced the same feelings and the same type of pain as described here.

Tommy, the Comeback Kid is not meant to supply answers to all of life's trials, but it is an attempt to come to grips with human suffering in its own way. It describes the courage of one boy in the hope that others may also find the source of his strength. The book is a testimony of God's faithfulness to his covenant people, and therefore, can be a source of encouragement to all who read it.

Theology

A biblical sermon guide

The Use of the Bible in Preaching, Reginald H. Fuller, Fortress Press, Philadelphia, 1981; 79 pp., \$3.50. W. Harold Reid, Stoney Creek, Ontario.

Reginald H. Fuller is Professor of New Testament at Virginia Theological Seminary (Protestant Episcopal) in Alexandria. This title "The Use of the Bible in Preaching" draws attention to the foundation of all Christian preaching, but unfortunately today many sermons seem to be only remotely related to the Scriptures.

Chapter 1 deals with the Authority of the Bible and shows how both fundamentalists and radicals have faced this question. The Word must be proclaimed so that "preaching is not just an optional activity ... It is

absolutely integral to the Bible as Word."

For serious students of the Bible chapter 2 gives valuable guidance. It deals mainly with exegesis, the study of the original text to try to discover what the writer meant, and then what meaning it has for us today, which is really exposition. A very detailed plan is given showing how to work out your own exegesis, based on the original texts, or on an English translation if necessary. Such exegetical work is not easy, but is basic to sound preaching of the Word.

In Churches where a lectionary is used, various related passages of the Bible are brought together for study, week by week, e.g. an O.T. reading, a Gospel passage and one from another part of the N.T. The author points out that "the pairing off

of a particular O.T. text with a particular Gospel periscope gives the O.T. text a Christological slant." The use of a lectionary can be of great help to the people in coming to a better understanding of the Bible, and to the preacher that he may be an "able minister of the new covenant."

The final chapter — "Putting it into Practice" is actually a workbook where the author selects five passages from the Bible, with their related readings, and gives his own exegesis of them to show how these ancient Scriptures provide the foundation for preaching today. An appendix gives a Bibliography for Biblical Preaching.

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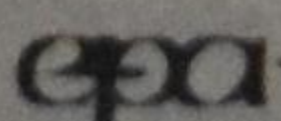
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